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HEAVENLY ARCANA

VOL. II

1907 Rotch Edition

OF

SWEDENBORG'S WORKS

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THE HEAVENLY ARCANA DISCLOSED

WHICH ARE IN THE SACRED SCRIPTURE OR WORD OF THE LORD

HERE, THOSE WHICH ARE IN

GENESIS

TOGETHER WITH

WONDERFUL THINGS SEEN IN THE *WORLD OF SPIRITS* AND THE *HEAVEN OF ANGELS*

BY

EMANUEL SWEDENBORG

First published in Latin, London, 1749

Rotch Edition

VOL. II

BOSTON AND NEW YORK
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MATTHEW VI. 33.

Seek ye first the Kingdom of God and His Justice, and all things shall be added unto you.

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VOLUMES I. AND II. OF THE ROTCH EDITION

CONTAIN

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GENESIS.

CHAPTER EIGHTH.

CONTINUATION CONCERNING THE HELLS.

THE HELLS OF THOSE WHO HAVE PASSED THEIR LIVES IN ADULTERIES AND LASCIVIOUSNESS. ALSO THE HELLS OF THE DECEITFUL, AND OF CRAFTY WOMEN.

824. Beneath the heel of the right foot is a hell where they are who have delighted in cruelty, and at the same time in adulteries, and felt the greatest enjoyment of their life in them. It is remarkable that those who were cruel in the life of the body were also, more than others, adulterers. Such are those who are in this hell. Unspeakable methods of cruelty are practised there. By their fantasies they make themselves vessels as for braying, like those used for braying herbs, and pestles, wherewith they bray* and torture whomsoever they can; and also as it were broad axes, like those of executioners; and augers, with which they do cruel violence to one another; besides other dreadful things. Some of the Jews are there who in former times so cruelly treated the Gentiles. And at this day that hell is increasing, especially from those who come from the so called Christian world and have had all the enjoyment of their life in adul-

* See Prov. xxvii. 22.

teries, who also are for the most part cruel. Sometimes their enjoyment is turned into the stench of human excrement, which exhales excessively when that hell is opened. I perceived it in the world of spirits, and at the time almost fell into a swoon from the effect of it. This noisome, excrementitious smell by turns fills the hell, and by turns ceases. It is their enjoyment from adulteries which is turned into such offensiveness. In process of time, when they have passed through a given period in such things, they are left alone and sit in torment, becoming like unsightly skeletons, but still living.

825. In the plane of the soles of the feet, at a considerable distance forward, is a hell which is called Gehenna, where are shameless women who have placed all their enjoyment in adulteries, and regarded adulteries as not only permissible but reputable, and who under various pretences of uprightness have allured the guileless and innocent to such things. A kind of fiery glow as it were appears there, such as overcasts the sky from a great conflagration; and it is attended with fiery heat, as it was given me to feel by the warmth from it on my face; and there is a stench exhaled therefrom, as from burning of bones and hair. Sometimes this hell is changed into dreadful serpents, which bite them; and then they long for death, but cannot die. Certain women released therefrom came to me and said there was a fiery heat there; and that when they are allowed to draw near to any society of good spirits the heat is changed to intense cold; and then burning heat and cold alternate with them, from one extreme to the other, and thereby they are miserably tormented. But yet they have their intervals during which they are in the heat of their fiery lust. But, as was said, their states vary.

826. There were some, of both sexes, from the so called Christian world, who in their life of the body believed adulteries not only lawful but even holy, and so held communist marriages, as they impiously call them, under a kind of

sanctity. I saw that they were sent into Gehenna; but when they came there a change took place. The fiery heat of Gehenna, which was ruddy, at their coming became whiter; and it was perceived that they could not agree. This execrable troop was therefore separated and driven away into a region behind — into another world, it was said — where they would be immersed in stagnant pools, and thence into a new Gehenna which was for them. There is heard in Gehenna a kind of hissing that cannot be described. But the hissing or muttering of Gehenna was louder than that of those who defiled holiness by their adulteries.

827. Those who ensnare by pretended regard for marriage love and love for children, so deporting themselves that the husband shall have no suspicion but that his guests are chaste, guileless, and friendly, and under such and various other pretences the more safely commit adultery, are in a hell under the buttocks, in the filthiest excrement; and are wasted until they become as bones, because they are among the deceitful. Such do not even know what conscience is. I have talked with them, and they were surprised that any one should have conscience and should say that adulteries are against conscience. They were told that it is as impossible for such conscienceless adulterers to come into heaven as for fishes to rise into the air, or birds into the ether, because if they but approach they have a feeling of suffocation, and their enjoyment is turned into noisome stench; and that they cannot but be thrust down into hell, and become at last as of bone, with little life, because they have acquired to themselves such a life that, when they lose it, so little of truly human life remains.

828. They who lust for nothing more than to deflower virgins, and to whom virginities and the robbing of virginities are the greatest enjoyment, without any purpose of marriage and offspring, and who when they have robbed virginity of its flower afterwards forsake, loathe, prostitute

their victims — they who have led such a life suffer the most grievous punishment in the other life, because it is contrary to order, natural, spiritual, and celestial, and because it is not only against marriage love which is held in heaven to be most holy, but also is against innocence, which they violate and kill by enticing the innocent, who might be imbued with marriage love, into a meretricious life — for it is the first flower of love which introduces virgins into chaste marriage love and conjoins the minds of a married pair — and because the holiness of heaven is founded in marriage love and in innocence, and they are such interior murderers. They seem to themselves to be sitting upon a furious horse, which tosses them up so that they are thrown from the horse, to the peril of their life as it seems — such terror seizes them. Afterward they appear to themselves to be under the belly of a furious horse, and presently seem to themselves to go through the hinder part of the horse into his belly; and then suddenly it appears to them as if they were in the belly of a filthy harlot, which harlot is changed into a great dragon, and there they remain wrapped in torment. This punishment returns many times during hundreds and thousands of years, until they are imbued with a horror of such lusts. Respecting their offspring I was told that they are worse than other children, because they derive some such hereditary quality from the father; and therefore children are rarely born from such coupling, and those that are born do not remain long in this life.

829. They who in the life of the body think lasciviously, and give a lascivious turn to whatever others say, even to holy things, and this even in adult and old age when nothing of natural lasciviousness incites, do not desist and think and speak otherwise in the other life; and as there their thoughts are communicated, and sometimes come forth into obscene representations before other spirits, they give offence. Their punishment is, that in the presence of the

spirits whom they have offended they are thrown prostrate and rapidly rolled over and over as a roller from left to right, and then transversely in another position, and so in another — naked before all, or half naked, according to the nature of their lasciviousness, and therewith they are affected with shame. Then they are whirled about by the head and feet, horizontally, as upon an axis. Resistance is induced, and at the same time pain; for there are two forces acting, one whirling around, the other backward. It is thus attended with the pain of being torn asunder. These punishments having been endured, opportunity is given him to withdraw from the sight of spirits, and a sense of shame is instilled into him. Yet there are those who try him, as to whether he still persists in such things; but so long as he is in a state of shame and distress he is on his guard. Thus he seems to himself hidden, although they know where he is. This punishment appeared in front, at some distance. There are also boys, youths, and young men who from the folly and fierce desire of their age conceived abominable principles — as that wives, especially those that are young and beautiful, ought not to be for a husband, but for themselves and their like, the husband remaining only head of the household and educator of the children. These are distinguished in the other life by the boyish sound of their speech. They are behind at some height there. Those of them who have confirmed themselves in such principles, and in actual life conformable thereto, are grievously punished in the other life, by having their joints put out of place and back again, or twisted one way and the other, by spirits who can by their art induce upon them the fantasy of being in the body, and at the same time a bodily sense of pain. By these violent alternations, together with their struggles in resistance, they are so rent that they seem to themselves as if dismembered and torn to bits, with frightful pain; and this time after time, until struck with horror at such principles of life they cease to think in that way.

830. They who beguile men by subtle deceit, wearing a pleasant face and manner of speech, but concealing envenomed guile within, and thus captivating men for the purpose of ruining them, are in a hell more dreadful than the hells of others, even more dreadful than the hell of murderers. They seem to themselves to live among serpents; and the more pernicious was their deceit, the more dreadful and venomous and the more numerous the serpents appear, which surround and torment them. They know not but that they are serpents; they feel similar pains and similar torments. Few perhaps will believe this, but yet it is true. These are they who practise deceit with premeditation, and feel therein the enjoyment of their life. The punishments for deceits are various, each according to the nature of the deceit. In general they are not tolerated in societies, but expelled; for whatever a spirit thinks, they who are near instantly know and perceive; thus they perceive whether there is anything of deceit, and what sort of deceit. Therefore, being at length expelled from societies, they sit in solitude; and they then appear with a broad face, the breadth equalling that of four or five faces of others, and with a broad fleshy cap turning white, sitting as images of death, in torment. There are others who are of a deceitful nature not so much from premeditation, and not clandestinely under another guise. They are known immediately, and their thought is plainly perceived. They even boast of it, as if they would appear shrewd. These have not such a hell. But, by the Divine mercy of the Lord, more will be said about deceits hereafter.

831. There are women who lived for social enjoyment, caring only for themselves and the world, and placed all life and enjoyment of life in outward decorum; and were therefore esteemed in civil society above others. Consequently, from practice and habit, they acquired the ability by decorous manners to insinuate themselves into the desires and pleasures of others, with pretence of honesty,

but with the purpose of controlling them. Their life therefore became one of dissimulation and deceit. Like others they frequented churches, but for no other end than that they might appear virtuous and pious; and moreover they were without conscience, and very prone to shameful acts and adulteries, so far as they could be concealed. Such women think the same way in the other life. They do not know what conscience is. They ridicule those who name conscience. They enter into all the affections of others, by simulating virtue, piety, pity, and innocence — which are their means of deceiving; but whenever outward restraints are removed, they rush into things most abominable and obscene. They are the women who become enchant- 2
resses or sorceresses in the other life, some of whom are those called sirens; and they there lay hold of arts unknown in the world. They are as sponges that imbibe nefarious artifices; and are of such talent that they quickly put them in practice. The arts unknown in this world which they gain in the other are that they can speak as in another place, so that their voice is heard there as from good spirits. They can as it were be with many at the same time, thus persuading others that they are as if present everywhere. They can speak as several at the same time, and in several places at the same time. They can turn aside what flows in from good spirits, even what flows in from angelic spirits, and in divers ways pervert it instantly in favor of themselves. They can put on the likeness of another, by the ideas of him which they seize and assume. They can inspire any one with an affection for themselves, by insinuating themselves into the very state of another's affection. They can withdraw suddenly out of sight, and escape unseen. They can represent before the eyes of spirits a white flame about the head, which is an angelic sign, and this before many. They can in divers ways feign innocence, even by representing infants whom they kiss. They also excite others, whom they hate, to

kill them — for they know they cannot die — and then di-
3 vulge it and accuse them of murder. They have called up out of my memory whatever of evil I have thought and done, and this most skilfully. While I was asleep they talked with others just as if from me, so that spirits were persuaded of it, and that of things false and obscene. And many other arts they have. Their nature is so persuasive that nothing of doubt is perceived in it; therefore their ideas are not communicated like those of other spirits. And their eyes are like those of serpents, as is said, having the sight and its idea present in every direction. These sorceresses or sirens are grievously punished, some in Gehenna, some in a kind of court among great serpents; some by pullings asunder and various collisions, with the greatest pain and torture. In the course of time they are separated and become as skeletons from head to foot. A continuation of the subject follows at the end of the chapter.

CHAPTER VIII.

1. And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.

2. The fountains also of the deep, and the flood-gates of heaven were stopped, and the rain from heaven was restrained.

3. And the waters returned from off the earth, going and returning; and after the end of a hundred and fifty days the waters decreased.

4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5. And the waters were going and decreasing until the

tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.

* * * * * * * *

6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7. And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth.

8. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.

9. But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand and took her, and brought her in unto him into the ark.

10. And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11. And the dove came back to him at eventide; and, lo, in her mouth, an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.

12. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.

13. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and saw, and behold, the face of the ground was dried.

14. In the second month, on the seven and twentieth day of the month, was the earth dry.

* * * * * * * *

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17. Every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth, bring forth with thee, that they may diffuse themselves in the earth, and be fruitful, and multiply upon the earth.

18. And Noah went forth, and his sons, and his wife, and his sons' wives with him.

19. Every wild animal, every creeping thing, and every fowl, every thing that creepeth upon the earth, after their families, went forth out of the ark.

* * * * * * * *

20. And Noah builded an altar unto Jehovah; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21. And Jehovah smelled an odor of rest; and Jehovah said in His heart, I will not again curse the ground any more on account of man; for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.

22. During all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

CONTENTS.

832. The subject which now follows, according to the series, is the man of the new church, who is called Noah; and indeed his state after temptation, even to his regeneration, and thereafter.

833. His first state after temptation, and his fluctuation between what is true and what is false, until truths begin to appear, is treated of — verses 1–5.

834. His second state which is threefold — first, when the truths of faith are not yet; next, when there are truths

of faith with charity; and afterward, when the goods of charity shine forth — verses 6–14.

835. His third state, when he begins to act and think from charity, which is the first state of the regenerate — verses 15–19.

836. His fourth state, when he acts and thinks from charity, which is the second state of the regenerate — verses 20, 21.

837. Lastly, the new church, raised up in the place of the former, is described — verses 21, 22.

INTERNAL SENSE.

838. In the two preceding chapters, the new church called Noah, or the man of that church, was treated of; and indeed first his preparation for receiving faith, and by faith, charity; next his temptation; and afterward his protection, when the Most Ancient Church perished. What here now follows, is his state after temptation, and the order which it followed and at the same time the order of this state with all who are being regenerated; for the Word of the Lord is such, that wherever it treats of one person, it treats of all men, and of every individual, with a difference according to the disposition of each — this being the universal sense of the Word.

839. Verse 1. *And God remembered Noah, and every wild animal, and every beast that was with him in the ark; and God made a wind to pass over the earth, and the waters assuaged.* "And God remembered," signifies the end of temptation and beginning of renovation; by "Noah" is signified, as before, the man of the Ancient Church; by "every wild animal and every beast that was with him in the ark" are signified all that he had; and by "God made a wind to pass over the earth and the waters assuaged" is signified the disposal of all things in their order.

840. *And God remembered.* That this signifies the end

of temptation and the beginning of renovation, is evident from what precedes and follows. That God remembered signifies, in particular, that He is merciful, for His remembrance is mercy; and this is especially predicated after temptation, because new light then shines forth. So long as temptation continues, man supposes the Lord to be absent, because he is disturbed by evil genii, and to such a degree as sometimes to be reduced to such despair that he can scarcely believe there is any God. Yet the Lord is then more intimately present than he can ever believe. When however temptation ceases, then he receives consolation, and then first believes the Lord to be present; and so here, because this is the appearance, God is said to remember, to denote the end of temptation, and the beginning of renovation. God is here said to remember, and not Jehovah, because as yet man was in a state before regeneration; but when he is regenerated, then Jehovah is named — as at the end of this chapter (verses 20, 21). The reason is that faith is not yet conjoined with charity, for man is first said to be regenerated when he acts from charity. In charity Jehovah is present, but not so in faith before it is joined to charity. Charity is the very being and life of man in the other world; and as Jehovah is Being and Living itself, so before man is and lives, Jehovah is not said to be with him, but God.

841. That by Noah is signified, as before, the man of the Ancient Church; and by every wild animal, and every beast that was with him in the ark, everything that belonged to him, is evident from what was previously stated concerning Noah, and concerning the signification of wild animal, and beast. Wild animal is taken in a two-fold sense in the Word, both for those things in man which are alive, and for those which are dead. It stands for what is alive, because the word in the Hebrew tongue signifies a living thing; but since the most ancient people in their humiliation acknowledged themselves to be as wild animals, the word became

also a type of what is dead in man. In the present passage, by wild animal is meant both what is alive and what is dead in one complex — as is usually the case with man after temptation, in whom the living and the dead, or the things which are of the Lord, and those which are man's own, appear so confounded that he scarcely knows what is true and good; but the Lord then reduces and disposes all things in order, as may be evident from what follows. That a wild animal signifies what is alive in man, may be seen in the preceding chapter (vii., verse 14) and the present chapter (verses 17, 19); that it also signifies what is dead in man, is evident from what has been shown above respecting wild animals and beasts (n. 45, 46, 142, 143, 246).

842. *And God made a wind to pass over the earth, and the waters assuaged.* That this signifies the disposal of all things into their order, is evident from the signification of wind in the Word. All spirits, both good and bad, are compared and likened to and are also called winds; and in the original tongue spirits are expressed by the same word that means winds. In temptations — which are here the waters that assuaged, as was shown above — evil spirits cause an inundation, in entering by influx in crowds with their fantasies, and exciting similar fantasies in man; and when these spirits or their fantasies are dispersed, it is said in the Word to be done by a wind, and indeed by an east wind. It is the same with one man during temptation and 2
when the commotions or waters of temptation cease, as with a multitude — as I have learned by repeated experience; for evil spirits in the world of spirits sometimes band together in troops, and thereby excite disturbances until they are dispersed by other bands of spirits, coming mostly from the right, and so from the eastern quarter, who strike such fear and terror into them that they think of nothing but flight. Then those who had associated themselves are dispersed into all quarters, and thereby the societies of spirits formed for evil purposes are dissolved. The troops of

spirits who thus disperse them are called an east wind; and there are also innumerable other methods of dispersion, called also east winds — of which, by the Divine mercy of the Lord, more will be said hereafter. When evil spirits are thus dispersed, the state of commotion and turbulence is succeeded by serenity, or silence, as is also the case with the man who has been in temptation; for while in temptation he is in the midst of such a band of spirits, but when they are driven away or dispersed, there follows as it were a calm, which is the beginning of the disposal of all things
3 into order. Before anything is reduced into a state of order, it is most usual that things should be reduced into a confused mass, or chaos as it were, so that those which do not well cohere together may be separated, and when they are separated, then the Lord disposes them into order. This process may be compared with what takes place in nature, where all things in general and singly are first reduced to a confused mass, before being disposed into order. Thus, for instance, unless there were storms in the atmosphere, to dissipate whatever is heterogeneous, the air could never become serene, but would become deadly by pestiferous accumulations. So in like manner in the human body, unless all things in the blood, both heterogeneous and homogeneous, did continuously and successively flow together into one heart, to be there commingled, there would be deadly conglutinations of the liquids, and they could in no way be distinctly disposed to their respective uses. Thus also it is with man in the course of his regen-
4 eration. That wind, and especially the east wind, signifies nothing else than the dispersion of falsities and evils, or, what is the same, of evil spirits and genii, and afterward a disposal into order, may be evident from the Word — as in Isaiah: *Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in Jehovah, thou shalt glory in the Holy One of Israel* (xli. 16). Here dispersion is compared to wind,

and scattering to a whirlwind, which is said of evils; then they who are regenerate shall rejoice in Jehovah. In David: *Lo, the kings assembled themselves, they passed by together. They saw it, then were they amazed; they were dismayed, they hasted away. Trembling took hold of them there; pain as of a woman in travail. With the east wind Thou breakest the ships of Tarshish* (Ps. xlviii. 4–7). Here is described the terror and confusion occasioned by an east wind, the description being taken from what passes in the world of spirits, which is involved in the internal sense of the Word. In Jeremiah: . . . *to make their land* 5 *an astonishment . . . I will scatter them as with an east wind before the enemy; I will look upon their neck, and not their face, in the day of their calamity* (xviii. 16, 17). Here in like manner the east wind stands for the dispersion of falsities. Similar also was the representation of the east wind by which the Red Sea was dried up, that the children of Israel might pass over, as described in Exodus: *Jehovah caused the sea to go back, by a strong east wind all the night, and made the sea dry land, and the waters were divided* (xiv. 21). The signification of the waters of the Red Sea was similar to that of the waters of the flood in the present passage, as is evident from this, that the Egyptians, by whom are represented the wicked, were drowned therein, while the children of Israel — by whom are represented the regenerate, as by Noah here — passed over. By the Red Sea, as by the flood, is represented damnation, as also temptation; and thus by the east wind the dissipation of the waters or of the evils of damnation, or temptation — as is evident from the song of Moses after they had passed over (Exod. xv. 1–19); and in Isaiah: *Jehovah shall utterly destroy the tongue of the Egyptian sea, and with His mighty wind shall He shake His hand over the river, and shall smite it into seven streams, and cause men to march over dry-shod. And there shall be an highway for the remnant of His people which shall remain, from*

Assyria, like as there was for Israel in the day that he came up out of the land of Egypt (xi. 15, 16). Here a highway for the remnant of the people which shall remain, from Assyria, signifies a disposing into order.

843. Verse 2. *The fountains also of the deep and the flood-gates of heaven were stopped, and the rain from heaven was restrained.* These words signify that temptation ceased; "the fountains also of the deep" signify evils of the will; "the flood-gates of the heaven" falsities of the understanding; and "rain" temptation itself in general.

844. From this to the sixth verse the first state of the man of this church is treated of, after temptation; and what is said in the present verse signifies the cessation of temptation. His temptation, both as to what is of the will and as to what is of the understanding, has been previously treated of; and its cessation as to what is of the will is here meant by the fountains of the deep being stopped; and its cessation as to what is of the understanding, by the flood-gates of heaven being stopped. That these expressions have such a signification, has been stated and shown in the preceding chapter (vii. 11); and also that rain signifies temptation itself (ver. 12), wherefore there is no need to dwell longer in confirmation.

845. The reason why the fountains of the deep signify temptation as to what is of the will, and the flood-gates of heaven temptation as to what is of the understanding, is, that it is what is of the will of man that is influenced by hell, and not so much what is of the understanding, unless it be immersed in lusts which are of the will. Evils, which are of the will, are what condemn man and thrust him down to hell, and not so much falsities, unless they become conjoined with evils; then one follows the other — as may be evident from very many of those who are in falsities, and are yet saved, which is the case with many among the gentiles, who have lived in natural charity and in mercy, and with Christians who have believed in simplicity of

heart. Their ignorance and simplicity excuse them, because in these there may be innocence. But it is otherwise with those who have confirmed themselves in falsities, and have thus contracted such a life of falsity that they refuse and reject all truth; for this life is vastated before anything of truth and thus of good can be inseminated. It is, however, still worse with those who from lusts have confirmed themselves in falsities, so that falsities and lusts have constituted one life; for these are they who plunge themselves into hell. This is the cause of temptation as to what is of the will being signified by the fountains of the deep, which are the hells, and temptation as to what is of the understanding by the flood-gates of heaven, which are the clouds, from which comes rain.

846. Verse 3. *And the waters returned from off the earth, going and returning; and after the end of a hundred and fifty days the waters decreased.* "The waters returned from off the earth, going and returning" signifies fluctuations between what is true and what is false; and that "after the end of a hundred and fifty days the waters decreased" signifies that temptations ceased. "A hundred and fifty days" here, as above, signify a termination.

847. *And the waters returned from off the earth, going and returning.* That this signifies fluctuations between what is true and what is false, is evident from what has been said, that the waters of the flood, or inundations, with respect to Noah, signified temptations; for as the subject is here the first state after temptation, the waters returning, going and returning, can signify nothing else than fluctuation between truths and falsities. The nature of this fluctuation, however, cannot be known unless it is known what temptation is, for such as the temptation is, such is the fluctuation after it. When the temptation is celestial, then the fluctuation is between good and evil; when it is spiritual, the fluctuation is between what is true and what is false; and when it is natural, the fluctuation is between

what agrees with and what is contrary to the natural desires.
2 There are several kinds of temptations, which are in general the celestial, the spiritual, and the natural; and these ought never to be confounded. Celestial temptations can have place only with those who are in love to the Lord, and spiritual with those only who are in charity toward their neighbor. Natural temptations are altogether distinct from these, and are not indeed temptations, but merely anxieties arising from natural loves being assailed, by misfortunes, diseases, or a depraved condition of the blood and other fluids of the body. From this brief account it may, in some degree, be known what temptation is, namely —anguish and anxiety occasioned by whatever opposes one's loves. Thus with those who are in love to the Lord, whatever assails this love produces an inmost torture, which is celestial temptation; with those who are in love toward the neighbor, or charity, whatever assails this love occasions
3 torment of conscience, and this is spiritual temptation; but with those who are natural, what they frequently call temptations and the pangs of conscience, are not temptations, but only anxieties arising from their loves being assailed, as when they foresee and are sensible of the loss of honor, the good things of the world, reputation, pleasures, bodily life, and the like; nevertheless these troubles are wont to be productive of some good. Temptations are moreover experienced by those who are in natural charity, and consequently by all kinds of heretics, gentiles, and idolaters, arising from assaults on the life of their faith which they cherish. But these are distresses bearing some resemblance to spiritual temptations.

848. When temptation is passed, there is, as it were, a fluctuation, and if the temptation was spiritual, it is a fluctuation between what is true and what is false; which may be sufficiently evident from this, that temptation is the beginning of regeneration; and, as all regeneration has for its end that man may receive new life, or rather that he

may receive life, and from being no man may become man, or from dead be made living, therefore when his former life, which is merely animal, is destroyed by temptations, he cannot but fluctuate between what is true and what is false. Truth is of the new life, falsity of the old; and unless the former life be destroyed, and this fluctuation take place, it is impossible for any spiritual seed to be sown, because there is no ground. When however the 2
former life is destroyed and such fluctuation comes, man scarcely knows at all what is true and good, and indeed hardly whether there be anything true. Thus, for example, when he reflects about the goods of charity, or, as they are called, good works, and considers whether or no he can do them from himself and have merit in himself, then he is in such obscurity and darkness, that when informed that no one can do good from himself or from proprium, and still less can any one possess merit, but that all good is from the Lord, and all merit is His alone, he cannot but be amazed. And so it is in all other matters of faith; but still the obscurity and darkness of his mind becomes sensibly and gradually enlightened. It is with regeneration as with 3
man's birth as an infant. His life is then very obscure; he knows almost nothing, and therefore at first receives only general impressions of things, which by degrees become more distinct as particular ideas are inserted in them, and in these again still further particulars. Thus generals become illustrated by particulars, so that the child may learn not only the existence of things, but also their nature and quality. So it is with every one who emerges out of spiritual temptation; and the state of those in another life who have been in falses and are vastated, is also similar. This state is called fluctuation, and is here described by the waters returning, going and returning.

849. *And after the end of a hundred and fifty days the waters decreased.* That this signifies that temptations ceased now follows plainly from what has been said. That

a hundred and fifty days signify a termination, is evident from what was said of this number in the foregoing chapter (ver. 24); thus here it is the termination of the fluctuation and the beginning of a new life.

850. Verse 4. *And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.* "And the ark rested" signifies regeneration; "the seventh month" what is holy; "the seventeenth day of the month" what is new; and "the mountains of Ararat" light.

851. That the ark rested signifies regeneration, may be evident from this, that the ark signifies the man of this church; and all things which it contained, whatever was in him — as has been fully shown before. When therefore the ark is said to rest, it means that this man was being regenerated. The series of the literal sense indeed may seem to imply that by the ark's resting is signified the cessation of the fluctuations succeeding to temptation — spoken of in the preceding verse; but fluctuations which are doubts and obscurities concerning what is true and good, do not so cease, but persist for a long time — as will also be evident from what follows. Hence it is evident that there the continuity of things is different in the internal sense; and as they are arcana, it is permitted here to unfold them; and they are that the spiritual man, as the celestial, after enduring temptations, becomes in like manner the rest of the Lord, and further, that he in like manner becomes the seventh — not the seventh day, as the celestial man, but the seventh month. Concerning the celestial man as being the rest of the Lord, or the Sabbath, and the seventh day, see above (n. 84–88). As, however, there is a difference between the celestial man and the spiritual man, the rest of the former is expressed in the original language by a word which means the Sabbath, while the rest of the latter is expressed by another term, from which he is named Noah, which properly means rest.

852. That the seventh month signifies what is holy, is abundantly evident from what has been shown before (n. 84–87, 395, 716). This holiness corresponds to what was said with reference to the celestial man (chap. ii. 3), that the seventh day was sanctified, because God rested therein.

853. That the seventeenth day signifies what is new, is evident from what has been said and shown concerning the same number in the preceding chapter (vii. 11; n. 755), where it signifies a beginning; and every beginning is new.

854. That the mountains of Ararat signify light [*lumen*], may be evident from the signification of a mountain, as the good of love and charity (n. 795); and from the signification of Ararat, as light, and indeed the light of the regenerate. New light, or the first light of the regenerate, never derives its existence from the knowledges of the truths of faith, but from charity. The truths of faith are as rays of light, love or charity as flame; and the light of him who is being regenerated is not from the truths of faith, but from charity, the truths of faith themselves being rays of light therefrom. Thus it is evident that the mountains of Ararat signify such light. This is the first light perceived after temptation, and being the first, it is obscure, and is called *lumen* [earthly light], not *lux* [light of heaven].

855. From these things it may now be evident what this verse in the internal sense signifies, namely, that the spiritual man is a holy rest, from new intellectual light derived from charity. These truths are perceived by angels in a variety so wonderful, and an order so delightful, that could man but obtain a single such idea, there would be thousands and thousands of others, in manifold series, that would enter and affect him, and such as to be utterly indescribable. Such is the Word of the Lord in its internal sense throughout, even when it appears in the letter to be a plain history — as when it is here said that the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

856. Verse 5. *And the waters were going and decreasing until the tenth month; in the tenth month, on the first day of the month, were the tops of the mountains seen.* "And the waters were going and decreasing" signifies that falses began to disappear; "in the tenth month" signifies the truths which are of remains; "on the first day of the month were the tops of the mountains seen" signifies the truths of faith, which then began to be seen.

857. *And the waters were going and decreasing.* That this signifies that falses began to disappear, is evident from the words themselves, as well as from what was shown above (ver. 3), where it is said that the waters returned going and returning. Here, however, it is said that the waters were going and decreasing, and by this, as by the former phrase, are signified fluctuations between what is true and what is false, but here that those fluctuations were decreasing. Fluctuations exist after temptation, as was said, man not knowing what is true, but in proportion as they cease, so the light of truth appears. The reason of this is, that so long as man is in such a state, the internal man, that is, the Lord by the internal man, cannot operate upon the external. In the internal man are remains, which are affections for what is good and true, as before described; in the external are lusts and their falsities; and so long as these latter are not subdued and extinguished, the way is not open for goods and truths from the internal, that is,
2 through the internal from the Lord. Temptations, therefore, have for their end that the externals of man may be subdued and thus be rendered obedient to his internals — as may be evident to every one from this, that so soon as man's loves are assaulted and broken — as during misfortunes, sickness, and grief of mind — his lusts begin to subside, and he at the same time begins to talk piously; but as soon as he returns to his former state, the external man prevails and scarcely thinks on such subjects. The like happens at the hour of death, when corporeal things begin

to be extinguished; and hence every one may see what the internal man is, and what the external; and also what remains are, and how lusts and pleasures, which are of the external man, hinder the Lord's operation through the internal man. From this it is also plain to every one what temptations, or the internal pains called the stings of conscience, effect — namely, that the external man is made obedient to the internal. The obedience of the external man is nothing else than this, that the affections for what is good and true are not hindered, resisted, and suffocated by lusts and the falsities therefrom. The subsidence of lusts and falsities is here described by the waters which were going and decreasing.

858. That the tenth month signifies the truths which are of remains, is evident from the signification of the number ten, as remains (n. 576), and from what was said above concerning remains in the internal man.

859. That "on the first day of the month were the tops of the mountains seen" signifies the truths of faith, which then begin to be seen, is evident from the signification of mountains (n. 795), as the goods of love and charity. Their tops begin to be seen when man is regenerated, and gifted with conscience, and thereby with charity; and he who supposes that he sees the tops of the mountains, or the truths of faith, from any other ground than from the goods of love and charity, is altogether deceived; since without these, Jews and profane Gentiles may behold them in the same way. The tops of the mountains are the first dawnings of light which appear.

860. From these things it may also be evident that all regeneration proceeds from evening to morning, as is stated six times over in the first chapter of Genesis, where the regeneration of man is treated of, and where evening is described in verses 2, 3; and morning in verses 4, 5. In the present verse the first dawning of light, or the morning of this state, is described by the tops of the mountains appearing.

861. Verse 6. *And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made.* "And it came to pass at the end of forty days" signifies the duration of the former state and the beginning of the following one; "that Noah opened the window of the ark which he had made" signifies another state, when the truths of faith appeared to him.

862. *And it came to pass at the end of forty days.* That this signifies the duration of the former state and the beginning of the following one, is evident from the signification of forty, which was explained at n. 730; where, the subject being temptation, it is said, forty days and forty nights, signifying the duration of the temptation. But because the subject here is the state following temptation, it is said forty days, but not forty nights. The reason is, that charity, which in the Word is compared to day and called day, now begins to appear; and faith which precedes being not yet so conjoined with charity, is compared to night and called night — as in chap. i. 16; and in other parts of the Word. Faith is also called night in the Word, from receiving its light from charity, as the moon does from the sun; and hence faith is compared to the moon and called the moon, and love or charity is compared to the sun and called the sun. Forty days, or the duration which they signify, have respect both to what precedes and to what follows, wherefore it is said, at the end of forty days; thus they signify the duration of the former state and the beginning of that now treated of. Here then commences the description of the second state of the man of this church after temptation.

863. *That Noah opened the window of the ark which he had made.* That this signifies another state, when the truths of faith appeared to him, may be evident from the last words of the preceding verse — the tops of the mountains were seen — and from their signification, as also from the signification of a window (see n. 655), as the understand-

ing, or, what is the same, the truth of faith; and likewise from this being the first dawning of light. Concerning the understanding, or the truth of faith, signified by a window, it may be observed here as above, that no truth of faith can be given except from the good of love or charity, as there can be no true understanding, unless from what is of the will. If you remove what is of the will, there is no understanding, as has been often shown before; and thus if you remove charity, there is no faith; but since the will of man is mere lust, to prevent the immersion of what is of his understanding, or the truth of faith, in his lust, the Lord has wonderfully provided that what is of the understanding should be separated from what is of the will of man, by a certain medium, which is conscience, and in this He has implanted charity. Without this wonderful providence no one could ever have been saved.

864. Verse 7. *And he sent forth a raven, and it went forth, going and returning, until the waters were dried up from off the earth.* "And he sent forth a raven, and it went forth, going and returning" signifies that falsities still made disturbance; by "a raven" are signified falsities; and by "going forth, going and returning" is signified that such was their state; "until the waters were dried up from off the earth" signifies the apparent dissipation of falsities.

865. *And he sent forth a raven, and it went forth, going and returning.* That by this is signified that falsities still made disturbance, is evident from the signification of a raven, and of going forth, going and returning, of which more will be said hereafter. In this passage is described the second state of the man who is to be regenerated, after temptation, when the truths of faith, like the first dawning of light, begin to appear. Such is the nature of this state that falsities are continually making disturbance, so that it resembles the morning twilight, while somewhat of the obscurity of night still remains, as is here signified by a raven. Falsities with the spiritual man, especially before his

regeneration, are like the dense spots of a cloud. The reason is, that he can know nothing of the truth of faith, except from what is revealed in the Word, where all things are stated in a general way; and general truths are but as the spots of a cloud, for every general truth comprehends in it thousands and thousands of particulars, and each particular thousands and thousands of single truths, all general truths being illustrated by the single truths of the particulars. These particulars are never therefore revealed to man, because they are both indescribable and inconceivable, and so can neither be acknowledged nor believed in; for they are contrary to the fallacies of the senses in which man is, and which he does not easily permit to be de-
2 stroyed. It is altogether otherwise with the celestial man, who possesses perception from the Lord; for in him particular truths and their single elements can be insinuated. For example, that true marriage is that of one man with one wife; and that such marriage is representative of heavenly marriage, and heavenly happiness can be in it, but never in a marriage of one man with several wives: the spiritual man, who knows this from the Word of the Lord, acquiesces in it, and hence admits as a matter of conscience, that marriage with more wives than one is a sin; but he knows no more. The celestial man, however, perceives a thousand particulars which confirm the general truth, so that marriage with more wives than one excites his abhorrence. As the spiritual man knows only general truths, and has his conscience formed from these, and as the general truths of the Word are accommodated to the fallacies of the senses, it is evident that innumerable falsities, which cannot be dispersed, will adjoin and insinuate themselves into them. These falsities are here signified by the raven which went forth, going and returning.

866. That a raven signifies falsities, may be evident in a general way from what was said and shown above concerning birds, that they signify truths of the understanding, of

reason, and of knowledge, and also the opposite, which are reasonings and falsities. Both of these are described in the Word by various species of birds; truths of the understanding by birds which are gentle, beautiful, and clean, and falsities by those which are ravenous, ugly, and unclean, in each case varying according to the species of truth or falsity. Gross and dense falsities are described by owls and ravens; by owls because they live in the darkness of night, and by ravens, because they are of a black color — as in Isaiah: *The owl also, and the raven shall dwell therein* (xxxiv. 11); where the Jewish Church is described as being the habitation of mere falsities, represented by the owl and the raven.

867. That going and returning signifies that such was their state, is evident from the falsities with man, when in his first and second state after temptation, in their flying about as it were, going forth and returning — for the reason mentioned above, that man at that time is and can be only in the knowledge of the most general truths, into which flow fantasies arising from corporeal, sensual, and worldly ideas, which do not agree with the truths of faith.

868. *Until the waters were dried up from off the earth.* That this signifies the apparent dissipation of falsities, is evident from the state of man when he is being regenerated. Every one believes at the present day that evils and falsities in man are entirely separated and abolished during regeneration, so that when he becomes regenerate, nothing of evil or falsity remains, but he is clean and righteous, like one washed and purified with water. This notion is, however, utterly erroneous; for not a single evil or falsity can be so shaken off as to be abolished; but whatever has been hereditarily derived from infancy, and acquired by act and deed, remains; so that man, notwithstanding his being regenerate, is nothing but evil and falsity, as is shown to the life to souls after death. The truth of this may be sufficiently manifest from the consideration, that there is

nothing good and true in man except from the Lord, and that all evil and falsity are man's from his proprium, hence that man, and spirit, and even angel, if left in the least to himself, would rush of himself into hell; wherefore also it is said in the Word that heaven is not pure. This is acknowledged by angels, and he who does not acknowledge it cannot be among angels. The mercy of the Lord alone liberates them, and even draws them out of hell and keeps them from rushing in thither of themselves. That they are kept by the Lord from rushing into hell, is manifestly perceived by angels, and even in a measure by good spirits. Evil spirits however, like men, do not believe this; but it is often shown them — as, by the Divine mercy of the
2 Lord, will be told from experience hereafter. Since therefore the state of man is such that no evil and falsity can ever be so shaken off as to be abolished, because his proper life consists in evil and falsity, the Lord from Divine mercy, while He regenerates man, through temptations, so subdues his evils and falsities that they appear as dead, though they are not dead, but only subdued so that they cannot fight against goods and truths which are from the Lord. At the same time also the Lord through temptations gives man a new faculty of receiving goods and truths, by gifting him with ideas of and affections for good and truth, to which evils and falsities can be bent, and by inserting in his general truths (of which above) particulars, and in these single truths, which are hidden away in man and he knows nothing about them, for they are deep within the sphere of his apprehension and perception. These are of a nature to serve for receptacles or vessels, so that charity can be implanted in them by the Lord, and in charity innocence. By their wonderful modulation with man, spirit, and angel, a kind of rainbow may be represented, and for this reason the rainbow was made the sign of the covenant (chap. ix. 12–17) — of which, by the Divine mercy of the Lord, we shall speak under that chapter. When man has

been thus formed, he is said to be regenerate, all his evils and falsities still remaining, and at the same time all his goods and truths preserved. With the evil man all his evils and falsities, just as he had them in the life of the body, return in the other life and are turned into infernal fantasies and punishments. But with the good man, all his states of good and truth, as of friendship, charity, and innocence, are recalled in the other life, with their enjoyments and delights, immensely augmented and multiplied. This is what is now signified by the drying of the waters, which is the apparent dissipation of falsities.

869. Verse 8. *And he sent forth a dove from him, to see if the waters were abated from off the face of the ground.* By "a dove" are signified the truths and goods of faith with him who is to be regenerated; "and he sent forth a dove from him to see" signifies the state of receiving the truths and goods of faith; "if the waters were abated" signifies falsities which impede; "the face of the ground" signifies the things which are in the man of the church; it is said "ground" because it is the first state when man becomes the church.

870. That by a dove are signified the truths and goods of faith with him who is to be regenerated, is evident from the signification of dove in the Word, especially the dove which came upon Jesus when He was baptized — of which in Matthew: *Jesus, when He was baptized, went up straightway from the water; and lo, the heavens were opened, and He saw the Spirit of God descending as a dove, and coming upon Him* (iii. 16; also John i. 32: Luke iii. 21, 22: Mark i. 10, 11). Here the dove signified nothing else than the holy of faith, and baptism itself, regeneration; and thus in the new church which was to arise, the truth and good of faith which is received by regeneration from the Lord. Similar things were represented and involved by the young pigeons or turtle-doves which were offered for sacrifice and burnt-offering in the Jewish Church — of

which we read in Leviticus (i. 14 to end; v. 7–10; xii. 6, 8; xiv. 21, 22; xv. 14, 29, 30: Num. vi. 10, 11: Luke ii. 22–24) — as may be evident from the several passages. That they had such signification every one may understand, if only from this, that they must needs represent something; if not, they would have no meaning and contain nothing Divine. The external of the church is something inanimate, but has life from the internal, and the internal
2 from the Lord. That a dove in general signifies the intellectual things of faith, is also evident in the Prophets — as in Hosea: *Ephraim was like a silly dove, without heart; they called unto Egypt, they went unto Assyria* (vii. 11). And again, of Ephraim: *They shall come trembling as a bird out of Egypt, and as a dove out of the land of Assyria* (xi. 11). Here Ephraim stands for the intelligent, Egypt for those who have knowledge, Assyria those who are rational, a dove for what is of the intellectual things of faith; and here also the subject is the regeneration of the spiritual church. Again in David: *O Jehovah, deliver not the soul of Thy turtle-dove unto the wild animal* (lxxiv. 19); where wild animal stands for those who are of no charity, the soul of the turtle-dove for the life of faith. See also what has been said and shown before about birds — that they signify intellectual things — gentle, beautiful, clean, and useful birds intellectual truths and goods; but fierce, ugly, unclean, and useless birds the opposite, or falsities — as the raven, which is here opposed to the dove.

871. *And he sent forth a dove from him to see.* That this signifies a state of receiving the truths and goods of faith, may be evident from the series of things, as also from what follows, where the three states of the regeneration of this man after temptations are treated of, which are signified by his sending forth the dove three times. Here the words most obviously involve his exploration, for it is said that he sent forth the dove from him to see — namely, as follows, if the waters were abated; that is, if the falsities

were still so abundant that goods and truths could not be received. But there is no exploration with the Lord, because He knows all things and everything. In the internal sense, therefore, the words signify, not exploration, but state, and here the first state, when falsities were still hindering — which is signified by the words, if the waters were abated.

872. That "the face of the ground" means those things which are in the man of the church, and that it is said "ground" because it is the first state when man becomes the church, is evident from the signification of ground — shown above — as the man of the church, who is called ground when the goods and truths of faith can be implanted in him, and is before called earth. So in the first chapter of Genesis, before man became celestial, earth is predicated of him; but when he became celestial, in the second chapter, ground and field are predicated of him. It is similar in the present chapter. Merely from the word earth and the word ground may be seen what is signified in the internal sense, not only here, but everywhere in the Word. By ground in the universal sense is signified the church; and because the church, the man of the church is also signified; for, as said before, each man of the church is a church.

873. Verse 9. *But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand and took her, and brought her in unto him into the ark.* "But the dove found no rest for the sole of her foot" signifies that nothing of the good and truth of faith could yet take root; "and she returned unto him to the ark" signifies good and truth appearing as of faith with him; "for the waters were on the face of the whole earth" signifies that falsities were still superabundant; "and he put forth his hand" signifies his own power; "and took her and brought her in unto him into the ark" signifies that

he did what was good and thought what was true from himself.

874. Here is described the first state of regeneration of the man of this church after temptation, which state is common to all who are being regenerated — namely, that they suppose they do what is good and think what is true from themselves; and because they are as yet in great obscurity, the Lord also leaves them so to imagine. But still all the good they do and all the truth they think while in such imagination, is not the good and truth of faith. For whatever man produces of himself cannot be good, because it is from himself, that is, from a fountain which is impure and most unclean. From this impure and unclean fountain no good can ever go forth, for he thinks always of his own merit and righteousness; and some go so far as to despise others in comparison with themselves — as the Lord teaches in Luke (xviii. 9–14) — and others err in other ways. Man's own desires mingle in what he does, so that while it appears outwardly to be good, it is inwardly defiled. For this reason the good which man does in this state is not the good of faith, and it is similar with the truth which he thinks. Though what he thinks be very true, yet as long as it is from what is his own, there is in it indeed the truth of faith, but not the good of faith. Every truth to be the truth of faith, must have in it the good of faith from the Lord. Then first it becomes good and true.

875. *But the dove found no rest for the sole of her foot.* That this signifies that nothing of the good and truth of faith could yet take root, is evident from the signification of a dove, as the truth of faith, and from the signification of rest for the sole of the foot, as taking root. The reason that it could not take root is told in what follows — namely, that falsities were still superabundant. But how this is, cannot be understood unless it be known how the
2 regeneration of the spiritual man is effected. With this man the knowledges of faith are to be implanted in his

memory from the Word of the Lord, or from doctrinal teachings therefrom, which the Ancient Church had from what was revealed to the Most Ancient Church, and thereby his intellectual mind is to be instructed. But as long as falsities superabound therein, the truths of faith, howsoever implanted, cannot take root. They remain only on the surface, or in the memory; nor does the ground become fit for them before falsities are shaken off so as not to appear — as was said above. The real ground with this man 3
is prepared in his intellectual mind, and when it is prepared the good of charity is instilled by the Lord, and from this, conscience, from which he afterward acts — that is, through which the Lord produces the good and truth of faith. Thus the Lord makes the intellectual things of this man distinct from those of his will, so that they are never united; for if they should be united, he could not but perish eternally. With the man of the Most Ancient 4
Church the things of the will were united to those of the understanding, as they also are with celestial angels. But with the man of this Ancient Church they were not united, nor are they with the spiritual man. It appears indeed as if the good of charity which he does were of his will, but this is only an appearance and fallacy. All the good of charity which he does is of the Lord alone, not through the will, but through conscience. If the Lord should remit ever so little and suffer man to act from his own will, instead of good he would do evil from hatred, revenge, and cruelty. It is similar with truth which the spiritual man 5
thinks and speaks. Unless he should think and speak from conscience, and thus from the good that is of the Lord, he could never think and speak truth otherwise than as the devils of hell when they feign themselves angels of light. All this is clearly manifest in the other life. From these things it is evident in what manner regeneration is effected, and what the regeneration of the spiritual man is — that it is in fact the separation of his intellectual part from the

voluntary, by means of conscience, which is formed by the Lord in his intellectual part; and whatever is done from this appears as if done by the man's will, but is really done by the Lord.

876. *And she returned unto him to the ark.* That this signifies good and truth appearing as of faith, is evident from what has been said, and also from what follows. Returning to the ark does not signify in the internal sense liberation, but this is signified by being sent forth from the ark and not returning — as is evident from what follows, in the twelfth verse, that he sent forth the dove and she returned not again to him any more; and further from the fifteenth and sixteenth verses, that Noah was commanded to go forth from the ark; and from the eighteenth, that he went forth. The ark signifies the state of the man of this church before regeneration, in which he was in captivity, or in prison, beset on all sides by evils and falsities, or by the waters of the flood. And so the dove's returning unto Noah to the ark, signifies that the good and truth meant by the dove returned again to man. For whatever good man supposes he does from himself, returns to him, since it regards himself; as he does it either that it may appear before the world, or before angels, or that he may merit heaven, or that he may be greatest in heaven. Such things are in proprium and in every one of its ideas, though in outward form they appear as the good and truth of faith. The good and truth of faith is inwardly good and true, from inmosts; that is, all the good and truth of faith flows in from the Lord through man's inmosts. But when what man does is from proprium, or from merit, then the interiors are defiled and the exteriors appear clean — just as a filthy harlot who appears fair in the face, or as an Ethiopian, or rather an Egyptian mummy, wrapped in a white garment.

877. *For the waters were on the face of the whole earth.* That this signifies that falsities were still superabundant, is

evident from the signification of the waters of a flood, as falsities — which has been sufficiently shown before — and also from the very words.

878. *And he put forth his hand and took, and brought her in unto him into the ark.* That this signifies his own power and that he did what was good and thought what was true from himself, is evident from the signification of hand, as power, and thus here his own power from which he did these things. For, to put forth his hand and take the dove and bring her in to himself, is to apply and attribute to himself the truth meant by the dove. That by hand is signified power, also ability, and hence confidence, is evident from many passages in the Word — as in Isaiah: *I will visit upon the fruit of the elation of heart of the king of Assyria. . . . For he hath said, By the strength of my hand I have done it and by my wisdom; for I am intelligent* (x. 12, 13) — where hand stands manifestly for his own strength to which he attributed what he did, and this was the cause of the visitation upon him. Again, of Moab: *And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim, and He shall lay low his pride together with the flood gates of his hands* (xxv. 11); where hands stand for his own power, from regarding himself above others, thus from pride. Again: *Their inhabitants were short of hand, they were dismayed and put to shame* (xxxvii. 27) — short of hand meaning of no power. Again: *Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?* (xlv. 9.) Here he hath no hands means that he has no power. In Ezekiel: *The king shall mourn, and the prince shall be clothed with stupefaction, and the hands of the people of the land shall be troubled* (vii. 27); where hands stand for power. In Micah: *Woe to them that devise iniquity and work evil upon their beds! when the morning is light they practise it, because their hand is their god* (ii. 1); where hand stands for their own

power in which they trust as their god. In Zechariah: *Woe to the worthless shepherd that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be ut-*
3 *terly darkened* (xi. 17). Because hands signify powers, man's evils and falsities are continually called in the Word the works of his hands. Evils are from the proprium of his will, falsities from the proprium of his understanding. That this is so may be evident enough from the nature of man's proprium, which is nothing but evil and falsity — as may be seen above (n. 39, 41, 141, 150, 154, 210, 215). Because hands in general signify power, hands are many times in the Word attributed to Jehovah, or the Lord, and then by hands is understood in the internal sense Omnipotence — as in Isaiah: *Jehovah, Thy hand is lifted up* (xxvi. 11) — for the Divine power. Again: *Jehovah stretched out His hand, all are consumed* (xxxi. 3) — for the Divine power. Again: *Concerning the work of My hands command ye Me. . . . My hands have stretched out the heavens and all their host have I commanded* (xlv. 11, 12) — for the Divine power. The regenerate are often called in the Word the work of the hands of Jehovah. In the same: *Mine hand hath laid the foundation of the earth, and My right hand hath measured the heavens with the palm* (xlviii. 13); where hand and right hand stand for
4 omnipotence. Again: *Is My hand shortened at all that it cannot redeem? or have I no power to deliver?* (l. 2) — for the Divine power. In Jeremiah: *Thou hast made the heaven and the earth by Thy great power and by Thy stretched out arm . . . and didst bring forth Thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm* (xxxii. 17, 21) — for the Divine power — power being named in the 17th verse and hand in the 21st. That Israel was brought out of Egypt with a strong hand and with a stretched out arm is often said. In Ezekiel: *Thus saith*

the Lord Jehovih: In the day when I chose Israel, and lifted up Mine hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt . . . I lifted up Mine hand unto them, to bring them forth out of the land of Egypt (xx. 5, 6, 23). In Moses: *Israel saw the great hand which the Lord did upon the Egyptians* (Exod. xiv. 31). That by hand is signified power is 5
now plainly manifest from these passages. Indeed hand was so significant of power that it became also its representative, as is evident from the miracles which were done in Egypt, when Moses was commanded to stretch forth his rod, or hand, and thus they were done — as in Exodus: *Moses stretched forth his rod toward heaven . . . and Jehovah rained hail upon the land of Egypt* (ix. 22, 23); *Moses stretched forth his hand toward heaven, and there was a thick darkness* (x. 21, 22); *Moses stretched out his hand over the sea, and Jehovah . . . made the sea dry land . . . and Moses stretched forth his hand over the sea, and the sea returned* (xiv. 21, 27). No one with mental capacity for right thinking can believe that there was any such power in the hand or rod of Moses, but because the lifting up and stretching forth of the hand signified the Divine power, it became also a representative in the Jewish Church. It was similar when Joshua stretched out his jave- 6
lin — as in Joshua: *And Jehovah said unto Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the javelin that was in his hand toward the city . . . and they entered into the city and took it. . . . For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had devoted all the inhabitants of Ai* (viii. 18, 26). From this it is also evident how it was with representatives, which were the externals of the Jewish Church; and also how it is with the Word, that the things in its external sense do not appear to be representative of the Lord and His kingdom — as here the stretching forth of hands, and

likewise various other things, which bear no appearance of being representative while the mind is fixed only on the historic details of the letter. It is plain also how far the Jews had fallen away from a true understanding of the Word and of the rites of the church, while placing all worship in externals only, even to the extent of attributing power to the rod of Moses and the javelin of Joshua, when in truth there was no more power in them than in wood. But because the omnipotence of the Lord was signified, and this was then understood in heaven, when they stretched forth
7 their hand or rod, signs and miracles followed. So too it was when Moses on the top of the hill held up his hands, and Joshua prevailed; and when he let down his hands, and Joshua was overcome; and therefore they stayed up his hands (Exod. xvii. 9–13). Thus it was that hands were laid upon those who were consecrated — as on the Levites by the people (Num. viii. 9, 10, 12), and on Joshua by Moses, when he was substituted in his place (xxvii. 18, 23) — in order that power might so be given. Hence also are the rites still observed of inauguration and benediction by the laying on of hands. To what extent hand signified and represented power, may be evident from what is said in the Word of Uzzah and Jeroboam. Of Uzzah it is said that he *put forth* [*his hand*] *to the ark of God, and took hold of it . . . and there he died by the ark of God* (2 Sam. vi. 6, 7). The ark represented the Lord, thus all that is holy and celestial. Uzzah's putting forth [his hand] to the ark represented man's own power, or his proprium; and because this is profane, the word hand is understood, but is not expressed in the original, lest it should be perceived by angels that such a profane thing had touched what is
8 holy. And because Uzzah put forth, he died. Of Jeroboam it is said — *And it came to pass, when the king heard the saying of the man of God, which he cried against the altar in Beth-el, that Jeroboam put forth his hand from the altar, saying, Lay hold on him. And his hand*

which he put forth against him, dried up, so that he could not draw it back again to him. . . . And the king answered and said unto the man of God, Intreat now the face of Jehovah thy God, and pray for me, that my hand may be restored me again. And the man of God intreated the face of Jehovah, and the king's hand was restored him again, and became as it was before (1 Kings xiii. 4–6). Here in like manner by putting forth the hand is signified man's own power, or proprium, which is profane, and that it wished to violate what is holy by putting forth the hand against the man of God; wherefore the hand was dried up; but as he was an idolater and could not commit profanation — as has been said before — his hand was restored. That the hand signifies and represents power may be evident from representatives in the world of spirits, where a naked arm sometimes comes into view, in which there is strength enough to crush one's bones and squeeze their inmost marrow to nothing, causing such terror as to melt the heart — indeed this strength is really in it.

879. Verses 10, 11. *And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came back to him at eventide; and, lo, in her mouth an olive leaf plucked off; so Noah knew that the waters were abated from off the earth.* "And he stayed yet other seven days" signifies the beginning of the second state of regeneration; seven days signify what is holy, because now charity is treated of; "and again he sent forth the dove out of the ark" signifies a state of receiving the goods and truths of faith; "and the dove came back to him at eventide" signifies that little by little they began to appear; the eventide is like the dawn before morning; "and, lo, in her mouth an olive leaf plucked off" signifies some little of the truth of faith; a leaf is truth, olive the good of charity; plucked off means that the truth of faith is therefrom; in her mouth means that it was shown; "so Noah knew that the waters were abated from off the earth" signifies that so

it was because the falsities that impeded were less abundant than before.

880. *And he stayed yet other seven days.* That this signifies the beginning of a second state of regeneration, may be evident from this, that the time is thus described which intervenes between the first state — signified in the eighth and ninth verses — and this second state, signified in these tenth and eleventh verses. This intervening time, to maintain the historic connection, is expressed by his staying. How it is with the second state of regeneration may be seen in some degree from what has been said and shown about the first state, which was when the truths of faith could not yet take root, because falsities hindered. The truths of faith are first rooted when man begins to acknowledge and believe, and they are not rooted before. What man hears from the Word and holds in memory, is only sown there; and rooting does not begin until man accepts and receives the good of charity. All the truth of faith is rooted by the good of faith, that is, by the good of charity. It is as with seed that is cast into the ground while it is still winter and the ground is cold. There it then lies, but does not take root, until the heat of the sun first warms the earth in time of early spring; then the seed begins first to push its root within itself, and afterward to send it forth into the ground. So it is with spiritual seed which, though implanted, is never rooted before the good of charity warms it, as it were; then first it pushes its root within
2 itself, and afterward sends it forth. There are three things in man which concur and unite together, namely, the natural, the spiritual, and the celestial. His natural never receives any life except from the spiritual, and the spiritual never except from the celestial, and the celestial from the Lord alone, Who is Life itself. But, that a still fuller idea may be gained — the natural is the receptacle that receives the spiritual, or the vessel into which the spiritual is poured; and the spiritual is the receptacle which receives, or the

vessel into which is poured the celestial. Thus through what is celestial, life comes from the Lord. Such is the order of influx. The celestial is all the good of faith. In the spiritual man is the good of charity. The spiritual is truth, which never becomes the truth of faith, unless there be in it the good of faith, or the good of charity, in which is life itself from the Lord. That a yet clearer idea may be gained — man's natural is what does the work of charity, by hand or by mouth, and thus by the organs of the body; but this work in itself is dead, and does not live except from the spiritual which is in it; and the spiritual does not live except from the celestial, which lives from the Lord. From this the work is said to be good, since there is nothing good except from the Lord. This being the case, 3
it may be evident to every one that in every work of charity the work itself is only something material, and its being animated it has from the truth of faith in the work. And further, that the truth of faith is only something inanimate, that has life from the good of faith; and that the good of faith has life only from the Lord alone, Who is good itself and life itself. From this it is plain why celestial angels do not wish to hear of faith, still less of works (see n. 202) — because they derive both faith and works from love, and make faith to be of love, and the very work of faith to be of love; so that both faith and works vanish from their view, and there remains only love and its good; and in their love is the Lord. These angels because they have such celestial ideas are distinct from the angels who are called spiritual, and their very thought and its language is much more incomprehensible than that of the spiritual angels.

881. That seven signifies what is holy, because charity is now treated of, is evident from the signification of seven — of which above (n. 395, 716). Seven is also inserted here for the coherence of all things historically, as seven, and seven days, add in the internal sense nothing but a cer-

tain holiness, which this second state has from the celestial, that is, from charity.

882. *And again he sent forth the dove out of the ark.* That this signifies a state of receiving the goods and truths of faith, is evident from what was said at the eighth verse, where similar words occur, but with the difference that it is there said, he sent forth the dove from him — for the reason there explained, that he then did what was true and good from himself, or that he believed it to be from his own power, that is, from himself.

883. *And the dove came back to him at eventide.* That this signifies that little by little the goods and truths of faith began to appear, and that eventide is like the dawn before morning, may likewise be evident from what has been said above, at the eighth verse; and also from this, that here it is said at eventide. In regard to evening see what was said under the first chapter of Genesis, where it is said six times, there was evening and there was morning. Evening is a term of regeneration, and indeed of that state of it when the man is still in shade, or when as yet only a little light is apparent with him. The morning itself is described in the thirteenth verse by Noah's removing the covering of the ark and seeing. It is because evening signified the dawn before morning, that evening is so many times mentioned in the Jewish Church. For that reason also they began their Sabbaths and their feasts at evening, and Aaron was commanded to light the holy lamp in the evening (Exod. xxvii. 20, 21).

884. *And, lo, in her mouth an olive leaf plucked off.* That this signifies some little of the truth of faith, that leaf is truth, and olive the good of charity, that plucked off means the truth of faith therefrom, and in her mouth that it was shown, is evident from the signification of olive, and is obvious from the very words; and that it was only a little appears from its being only a leaf.

885. That a leaf signifies truth is evident from many

passages in the Word where man is compared to a tree, or is called a tree, and where fruits signify the good of charity and a leaf truth therefrom — which indeed they are like — as in Ezekiel: *And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for healing* (xlvii. 12: Apoc. xxii. 2). Here tree stands for the man of the church in whom is the kingdom of the Lord, its fruit for the good of love and charity, its leaf for truths therefrom, which serve for the instruction of the human race and for its regeneration — for which reason the leaf is said to be for healing. Again: *Shall He not pull up the roots thereof, and cut off the fruit thereof, that it may wither; that all its fresh-springing leaves may wither* (xvii. 9). This is said of the vine, or the church, in a state of vastation, whose good, which is the fruit, and truth, which is the fresh-springing leaves, thus withers. In Jere- 2
miah: *Blessed is the man that trusteth in Jehovah . . . he shall be like a tree planted by the waters . . . his leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit* (xvii. 7, 8); where the green leaf stands for the truth of faith, thus for real faith which is from charity. So in David (Ps. i. 3); and again in Jeremiah: *There shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade* (viii. 13) — grapes on the vine standing for spiritual good, figs on the fig-tree for natural good, leaf for truth, which thus fades away. Likewise in Isaiah (xxxiv. 4). The same is meant by the fig-tree which Jesus saw and found nothing thereon but leaves, which therefore withered away (Matt. xxi. 19, 20: Mark xi. 13, 14, 20). The Jewish Church was here meant in particular by the fig-tree, in which there was no longer anything of natural good; but the doctrinals of

faith, or the truth which was preserved in it, were the leaves. A vastated church is such that it knows truth but does not wish to understand it. Similar are those who say that they know truth or the things of faith and have nothing of the good of charity; they are only fig-leaves and wither away.

886. That the olive signifies the good of charity is evident from the signification not only of olive, but also of oil in the Word. It was with olive oil, together with spices, that priests and kings were anointed (see Exod. xxx. 24; xxvii. 20). The reason that olive oil was used for anointing and for lamps was that it represented all that is celestial, and therefore all the good of love and charity; for oil is the very essence of a tree and as it were its soul, just as the celestial, or the good of love and charity, is the very essence or the very soul of faith; and hence it has this representation. That oil signifies what is celestial, or the good of love and charity, may be confirmed from many passages of the Word; but since here it is the olive that is mentioned, we will present only some passages confirming its signification — as in Jeremiah: *Jehovah called thy name, a green olive tree, fair with goodly fruit* (xi. 16); where the Most Ancient Church, or the celestial church, is so called, which was the foundation of the Jewish Church; and therefore all the representatives of the Jewish Church had regard to celestial things, and through these to the
2 Lord. In Hosea: *His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon* (xiv. 6); which is said of the church that is to be planted, whose beauty is the olive tree, or the good of love and charity; and her smell as that of Lebanon is the affection for the truth of faith therefrom. Lebanon stands for its cedars, which signified spiritual things, or the truths of faith. In Zechariah — speaking of the candlestick: *Two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . These are the two sons*

of oil that stand by the Lord of the whole earth (iv. 3, 11, 14). Here the two olive trees stand for the celestial and the spiritual, thus for love, which is of the celestial church, and charity, which is of the spiritual church. These are on the right hand and on the left hand of the Lord. The candlestick signifies here, as it represented in the Jewish Church, the Lord; its lamps signify celestial things from which are spiritual, as from a flame proceed rays of light, or light itself. In David: *Thy wife shall be as a fruitful vine, in the sides of thy house: thy children like olive plants round about thy table* (Ps. cxxviii. 3); where wife, as a vine, stands for the spiritual church; children for the truths of faith, which are called olive plants, because from the goods of charity. In Isaiah: *Yet there shall be left therein* 3
gleanings, as the shaking of an olive tree, two or three berries in the top of the uppermost bough (xvii. 6); where the remains in man are spoken of, olives standing for celestial remains. In Micah: *Thou shalt tread the olives, but shalt not anoint thee with oil; and the vintage, but shalt not drink the wine* (vi. 15). And in Moses: *Thou shalt plant vineyards and dress them, but thou shalt not drink of the wine. . . . Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil* (Deut. xxviii. 39, 40); where the subject is the abundance of doctrinal teachings about the goods and truths of faith, which by reason of their nature they rejected. From these passages it may be evident that a leaf signifies the truth of faith, and olive the good of charity; and that such is the signification of the olive leaf which the dove brought in her mouth — that is, that there now appeared in the man of the Ancient Church some little of the truth of faith from the good of charity.

887. *That the waters were abated from off the earth.* That this signifies that so it was because the falsities that impeded were less abundant than before, is evident from the signification of the same words above, at the eighth

verse. As to falsities that impeded being less abundant in the second state, which is now treated of, the case is that all falsities which man has acquired remain, so that not one is abolished — as was said before; but when man is being regenerated, there are truths implanted to which the falsities are bent by the Lord, and thus appear as if shaken off — and indeed by means of the goods of which the man is possessed.

888. Verse 12. *And he stayed yet other seven days, and sent forth the dove; and she returned not again unto him any more.* "And he stayed yet other seven days" signifies the beginning of a third state; seven days signify what is holy; "and sent forth the dove" signifies a state of receiving the goods and truths of faith; "and she returned not again unto him any more" signifies a free state.

889. *And he stayed yet other seven days.* That this signifies the beginning of a third state, and that seven signifies what is holy, is evident from what has just now been said about the second state, where similar words are used.

890. *And sent forth the dove.* That this signifies a state of receiving the goods and truths of faith, is likewise evident from what was said at the tenth verse, where are the same words and the same meaning, except that there the second state, and here a third state is treated of. The third state is described by the dove's not returning, and also by Noah's removing the covering of the ark, and at length by his going forth from the ark because the face of the ground was dried and the earth was dry.

891. *And she returned not again unto him any more.* That this signifies a free state now follows, and indeed from this, that the dove, or the truth of faith, and the other birds, as also the beasts and Noah himself, were no longer kept in the ark on account of the waters of the flood. As long as he was in the ark he was in a state of slavery, or of bondage or imprisonment, tossed about by the waters of the flood, or falsities. This state, with the state of

temptation, is described in the preceding chapter (ver. 17), by the waters' increasing and bearing up the ark, and by the ark's being lifted up above the earth; also in the next verse by the waters' being strengthened and the ark's going on the face of the waters. In the present chapter (ver. 15–18) his state of freedom is described by Noah's going forth from the ark, and also all that were with him, the dove first of all, that is the truth of faith from good; for all freedom is from the good of faith, that is, from the love of good.

892. When man is regenerated, he then first comes into a state of freedom, having been before in a state of slavery. It is slavery when lusts and falsities rule, and freedom when affections for good and truth. How this is, no man perceives as long as he is in a state of slavery, but only first when he comes into a state of freedom. When he is in a state of slavery, that is, when lusts and falsities rule, the man who is under subjection to them supposes that he is in a state of freedom. But it is a gross falsity, for he is then carried away by the enjoyment of lusts and their pleasures, or by the enjoyment of his loves; and because it is by enjoyment, it appears to him freedom. Every one while led by any love whatever with which he is carried away, while following supposes himself free; and yet it is diabolical spirits, in whose company and as it were torrent he is, who are carrying him away. This state man thinks to be that of greatest freedom, and so much so indeed that he believes, if he were deprived of it, he would come into a most wretched life, such as to be no life at all; and this he believes not only from his not knowing that there is any other life, but also from his having gained the impression that no one can come into heaven except through distress, poverty, and privation of pleasures. That this, however, is an error has been given me to know from much experience — of which, by the Divine mercy of the Lord, hereafter. Man never comes into a state of freedom be- 2

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fore he is regenerated, and led by the Lord through love for what is good and true. When in this state, he is first able to know and perceive what freedom is, because he then knows what life is, and what is the true enjoyment of life, and what is happiness. Before this he does not even know what good is, sometimes calling that the greatest good which is the greatest evil. Those who are in a state of freedom from the Lord, when they see, and still more when they feel, a life of lusts and falsities, have such an abhorrence as those have who see hell open before their eyes. But since it is quite unknown to very many what a life of freedom is, it may be here briefly told what it is — namely, that a life of freedom, or freedom itself, is solely to be led by the Lord. But as there are many things which hinder man from being able to believe that this is a life of freedom — as the occurrence of temptations, which are permitted for the liberation of men from the dominion of diabolical spirits; and their knowing no other enjoyment than that of the lusts of self and the world, as well as their having conceived a false opinion in regard to all things of heavenly life, so that they cannot be taught by description so well as by living experience — therefore, by the Divine mercy of the Lord, such experience will be presented in the following pages.

893. Verse 13. *And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and saw, and behold, the face of the ground was dried.* "And it came to pass in the six hundred and first year" signifies the last term; "in the first month, the first day of the month" signifies a first term; "the waters were dried up from off the earth" signifies that falsities did not then appear; "and Noah removed the covering of the ark, and looked" signifies on the removal of falsities the light of the truths of faith, which he acknowledged and in which he had faith;

"and behold, the face of the ground was dried" signifies regeneration.

And it came to pass in the six hundred and first year. That this signifies the last term is evident from the signification of the number six hundred — of which in the preceding chapter (ver. 6, n. 737) — as a beginning, and there indeed the beginning of temptation, its end being here designated by the same number, a whole year having passed, so that what took place was at the end of the year, and therefore it is added, in the first month, the first day of the month — by which is signified a first term. Any whole period is designated in the Word by a day, a week, a month, a year, even though it be a hundred or a thousand years — as the days in the first chapter of Genesis, by which are meant periods of the regeneration of the man of the Most Ancient Church; for day and year in the internal sense signify nothing but time, and from time, state; and therefore year is taken for time and state continually in the Word — as in Isaiah: *To proclaim the year of the good pleasure of Jehovah, and the day of vengeance of our God; to comfort all that mourn* (lxi. 2); where the coming of the Lord is treated of. Again: *For the day of vengeance was in Mine heart, and the year of My redeemed is come* (lxiii. 4); where also day and year stand for time and state. In Habakkuk: *O Jehovah, revive Thy work in the midst of the years, in the midst of the years make known* (iii. 2); where years stand for time and state. In David: *Thou art God Himself, and Thy years shall not be brought to an end* (Ps. cii. 27); where years stand for times, and it is shown that with God there is no time. So here, in our verse, the year of the flood signifies no year at all, but time not determined by fixed years, and at the same time state — see what has been said before about years (n. 482, 487, 488, 493).

894. *In the first month, the first day of the month.* That this signifies a first term, is now evident from what has been

shown. What is further involved in these words is too deeply hidden to be described, any farther than that there is no fixed time in which man is regenerated so that he can say, I am now perfect; for there are numberless states of evil and falsity with every man, not only simple states but also states in many ways complicated, which are to be so far shaken off as no longer to appear — as said above. In some states man may be said to be more perfect, but in very many others not so. Those who have been regenerated in the life of the body and have lived in faith to the Lord and charity toward the neighbor, are continually perfected in the other life.

895. *The waters were dried up from off the earth.* That this signifies that falsities did not then appear, is evident from what has been said. In particular it signifies that falsities were separated from matters of the will of the man of this church. The earth here signifies man's will, which is nothing but lust: wherefore it is said that the waters were dried up from off the earth. His ground, as said above, is in his intellectual part, in which truths are sown — never in his will part, which is separate from the intellectual in the spiritual man; wherefore it is said afterward in this verse that the face of the ground was dried. With the man of the Most Ancient Church there was ground in his will, in which the Lord implanted good, and then from good he could know and perceive truth, or from love have faith. If the same should be done now, man could not but perish eternally, for his will is wholly corrupted. How it is with this implanting in man's will and in his understanding may be evident from this, that to the man of the Most Ancient Church revelations were given, by which he was initiated from childhood into a perception of what is good and true; and because these perceptions were implanted in his will, he perceived without new instruction innumerable things, so that from one general perception he had from the Lord a knowledge of particular and single truths, which now men

have to learn in order to know, and even so can know scarcely the thousandth part. For the man of the spiritual church knows nothing but what he learns, and what he knows in this way he retains and believes to be true. Indeed, even if he learns what is false, and this is impressed on his mind as true, he believes it, because he has no other perception than that it is so, since he is so persuaded. Those who have conscience have from conscience a certain dictate, but no other than that a thing is true because they have so heard and learned. This is what forms their conscience, as may be evident from those who have a conscience of what is false.

896. *And Noah removed the covering of the ark and saw.* That this signifies on the removal of falsities the light of the truths of faith, which he recognized and in which he had faith, may be evident from the signification of removing the covering, as taking away what obstructs the light. Since by the ark is signified the man of the Ancient Church who is to be regenerated, by the covering nothing else can be signified than what obstructs or prevents him from seeing heaven, or the light. What prevented was falsity; wherefore it is said that he saw. In the Word seeing signifies understanding and having faith. Here it means that he acknowledged truths and had faith in them. It is one thing to know truths, and quite another to acknowledge them, and another to have faith in them. To know is the first thing of regeneration, to acknowledge is the second, to have faith is the third. What difference there is between knowing, acknowledging, and having faith may be evident from this, that the worst men may know, and yet not acknowledge, like the Jews and those who attempt to destroy doctrinal teachings by specious reasoning; and that unbelievers may also acknowledge, and in certain states preach, confirm, and persuade with zeal; but none can have faith who are not believers. Those who 2
have faith, know, acknowledge, and believe, have charity,

and have conscience; and faith can never be predicated of any one, it cannot be said that he has faith, unless these things are true of him. This now is what it is to be regenerated. Only to know what is of faith, is of a man's memory, without the concurrence of his reason. To acknowledge what is of faith is a rational consent induced by certain causes and for the sake of certain ends. But to have faith is of conscience, that is, of the Lord operating through conscience. This may be abundantly evident from those who are in the other life. Those who only know are many of them in hell. Those who acknowledge are also many of them there, because their acknowledgment in the life of the body has been in certain states; but when in the other life they perceive that what they preached, taught, and persuaded others is true, they wonder greatly and acknowledge it only when it is recalled to their memory as what they preached. But those who have had faith are all in heaven.

897. In this place, the subject being the man of the Ancient Church when regenerated, by seeing is signified acknowledging and having faith. That seeing has this signification may be evident from the Word, as in Isaiah: *Ye looked not unto the Maker thereof, neither did ye see Him Who fashioned it long ago* (xxii. 11) — speaking of the city of Zion. Not to see Him Who fashioned it long ago is not to acknowledge, still less to have faith. Again: *Make the heart of this people fat, and make their ears heavy, and cover their eyes, lest they see with their eyes, and hear with their ears, and their heart should understand, and turn again, and be healed* (vi. 10). See with their eyes stands for acknowledging and having faith. Again: *The people that walked in darkness have seen a great light* (ix. 2) — said of the Gentiles who received faith; as is said of Noah, that he removed the covering and saw. Again: *And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of thick*

darkness and out of darkness (xxix. 18) — of the conversion of the Gentiles to faith; seeing for receiving faith. Again: *Hear, ye deaf; and look, ye blind, that ye may see* (xlii. 18) — where the meaning is similar. In Ezekiel: *Which have eyes to see, and see not, which have ears to hear, and hear not; for they are a rebellious house* (xii. 2) — meaning, who can understand, acknowledge, and have faith, and will not. That seeing signifies having faith is manifestly evident from the representation of the Lord by the brazen serpent in the wilderness, on seeing which all were healed — as in Moses: *Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live. . . . And it came to pass that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived* (Numb. xxi. 8, 9). Every one may see from this that seeing signifies faith, for what would seeing avail in this case, except as a representative of faith in the Lord? Hence also it is evident that Reuben, Jacob's first-born, being so called from seeing, signifies in the internal sense faith — see what was said before about the first-born of the church (352, 367).

898. *And behold, the face of the ground was dried.* That this signifies regeneration is evident from the signification of ground, as the man of the church, as repeatedly shown above. The face of the ground is said to be dried when falsities no longer appear.

899. Verse 14. *In the second month, on the seven and twentieth day of the month, was the earth dry.* "The second month," signifies the whole state before regeneration; "on the seven and twentieth day of the month" signifies what is holy; "was the earth dry" signifies that he was regenerated. These words are a conclusion of what goes before, and a beginning of what follows.

900. *In the second month.* That this signifies the whole state before regeneration, is evident from the signification

of two in the Word. Two signifies the same as six, that is, combat and labor, which precedes regeneration — thus here the whole state which precedes before the man is regenerated. Periods of time, great and small, are commonly divided in the Word into threes or sevens, and are called days, weeks, months, years, or ages. Three and seven are holy, two and six which precede, are not holy, but relatively profane — as shown before (n. 720). Three and seven are also sacred, both for the reason that they are predicated of the final judgment, which is to come on the third, or on the seventh day. The final judgment comes to every one when the Lord comes, both in general and in particular. For example, there was a final judgment when the Lord came into the world, and will be a final judgment when He is about to come into glory; there is a final judgment when He comes to any individual, and also a final judgment to every one when he dies. This final judgment is what is meant by the third day and the seventh day, which is holy to those who have lived well, but not holy to those who have lived ill. Thus the third day, or the seventh day, is predicated as well of those who are adjudged to death, as of those who are adjudged to life; and hence those numbers signify what is not holy to those who are adjudged to death, and what is holy to those who are adjudged to life. Two and six, preceding three and seven, have relation to and signify in general all that state which precedes. This is the signification of two and six, which they hold in application to any subject, and to any matter that forms the subject, of which they are predicated — as may be more clearly evident from what now follows about the number twenty-seven.

901. That the seven and twentieth day of the month signifies what is holy, is evident from what has been said, since it is composed of three multiplied by itself twice. Three multiplied by itself is nine, and nine multiplied again by three is twenty-seven. In twenty-seven therefore three

is the ruling number. Thus did the most ancient people compute their numbers, and understood by them only the things signified. That three has the same signification as seven may be evident from what has been just now said. There is a hidden reason why the Lord rose on the third day. The Lord's resurrection itself involves all holiness and the resurrection of all, and therefore this number became representative in the Jewish Church, and in the Word is holy; just as it is in heaven, where no numbers are thought of, but in place of three and seven they have a general holy idea of the resurrection and coming of the Lord. That three and seven signify what is holy, is evident 2
from the following passages in the Word — in Moses: *He that toucheth the dead body of any man shall be unclean seven days: the same shall purify himself therewith on the third day, and on the seventh day he shall be clean: but if he purify not himself on the third day, and the seventh day he shall not be clean. . . . And whosoever in the open field toucheth one that is slain with a sword, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. . . . The clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify him; and he shall wash his clothes, and bathe himself in water, and shall be clean at even* (Numb. xix. 11, 12, 16, 19). That these things are representative, or that the outward things signify internal, is very evident — as in a man's being unclean who had touched a dead body, one slain, a bone of a man, a grave. All these things signify in the internal sense what is man's own, which is dead and profane. So also the washing in water and being clean at even were representative, and the third day and the seventh day, signifying what is holy because on those days he was to be purified and would thus be clean. In like manner it was commanded to those who 3
returned from battle against the Midianites — *And encamp ye without the camp seven days; whosoever hath killed any*

person, and whosoever hath touched any slain, purify yourselves on the third day and on the seventh day (Numb. xxxi. 19). If this were but a ritual, and the third day and the seventh were not representative and significative of holiness, or of expiation, it would be a dead thing, as what is without a cause, and as a cause without an end, or as a thing separated from its cause, and this cause from its end, and thus in no way Divine. That the third day was representative and thus significative of what is holy, is very evident from the coming of the Lord upon mount Sinai, for which it was thus commanded: *And Jehovah said unto Moses, Go unto the people, and sanctify them today and tomorrow, and let them wash their garments, and be ready against the third day: for the third day Jehovah will come down in the sight of all the people upon mount Sinai* (Exod.
4 xix. 10, 11, 14, 15). For similar reason Joshua crossed the Jordan on the third day: *Joshua commanded the officers of the people, saying, Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land* (Josh. i. 11; iii. 2). Crossing the Jordan represented the introduction of the sons of Israel, that is, those who are regenerated, into the kingdom of the Lord; Joshua, who led them across, represented the Lord; and this was done on the third day. Because the third day was holy, as was the seventh, it was ordained that the year of tithes should be the third year, and that then the people should show themselves holy by acts of charity (Deut. xxvi. 12–15). Tithes represented remains, which because they are of the Lord alone are holy. That Jonah was three days and three nights in the bowels of the fish (Jonah i. 17) manifestly represented the burial and resurrection of
5 the Lord on the third day (Matt. xii. 40). That three signifies that holy thing is evident also in the prophets — as in Hosea: *After two days will Jehovah revive us; on the third day He will raise us up, that we may live before Him*

(vi. 2); where also the third day stands plainly for the coming of the Lord and His resurrection. In Zechariah: *And it shall come to pass, that in all the land, saith Jehovah, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried* (xiii. 8, 9); where the third part, like three, stands for what is holy. The same is involved by the third part as by three, and also by the third part of the third part, as in the present passage, since three is the third of the third of twenty-seven.

902. That the earth's being dry signifies that the man was regenerated, is evident from what was said before about the waters being dried up from off the earth, and the face of the ground being dried — verses 7 and 13.

903. Verses 15, 16. *And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.* "And God spake unto Noah" signifies the presence of the Lord with the man of this church; "Go forth of the ark" signifies freedom; "thou and thy wife" signifies the church; "and thy sons and thy sons' wives with thee" signifies truths and goods joined with truths in him.

904. *And God spake unto Noah.* That this signifies the presence of the Lord with this man of the church, may be evident from the internal sense of the Word. The Lord speaks with every man, for whatever he wills and thinks that is good and true, is from the Lord. There are with every man at least two evil spirits and two angels. The evil spirits excite his evils, and the angels inspire things that are good and true. Every good and true thing inspired by the angels, is of the Lord; thus the Lord is continually speaking with man, but quite differently with one man than with another. With those who suffer themselves to be led away by evil spirits, the Lord speaks as if absent, or from afar, so that it can scarcely be told that He is

speaking; but with those who are being led by the Lord, He speaks as more nearly present; which may be sufficiently evident from this, that no one can ever think any-
2 thing good and true, except from the Lord. The presence of the Lord is predicated according to the state of love to the neighbor and of faith, in which man is. In love to the neighbor the Lord is present, because He is in all good; but not so much in faith, so called, without love. Faith without love and charity is something separate, or disjoined. Wherever there is conjunction there must be a conjoining medium, which is only love and charity — as may be evident to any one from this, that the Lord is merciful to every one, and loves every one, and wishes to make every one happy to eternity. He then who is not in such love that he is merciful to others, loves them, and wishes to make them happy, cannot be conjoined to the Lord, because he is unlike Him and not at all in His image. To look to the Lord by faith, as they say, and to hate the neighbor, is not only to stand afar off, but also to have the abyss of hell between themselves and the Lord, into which they would fall if they should approach nearer, for hatred to the neighbor is that infernal abyss which is between.
3 The presence of the Lord is first given with man when he loves the neighbor. The Lord is in love; and as far as man is in love, so far the Lord is present; and as far as the Lord is present, so far He speaks with man. Man knows not otherwise than that he thinks from himself, but he has not a single idea, nor the least particular of an idea, from himself; but he has what is evil and false through evil spirits from hell, and what is good and true through angels from the Lord. Such is the influx with man, from which is his life and the intercourse of his soul with the body. From these things it may be evident what is meant by God's speaking unto Noah. His saying to any one means one thing (as Gen. i. 29; iii. 13, 14, 17; iv. 6, 9, 15; vi. 13; vii. 1), and His speaking means another. Here His

speaking to Noah is being present, because the subject is now the regenerated man, who is gifted with charity.

905. *Go forth of the ark.* That this signifies freedom is evident from what has been said before, and from the very series of the context. As long as Noah was in the ark and surrounded with the waters of the flood, the signification was that he was in captivity, that is, he was shaken by evils and falsities, or what is the same thing, by evil spirits, from whom is the combat of temptation. Hence it follows that to go forth of the ark signifies freedom. The presence of the Lord involves freedom, the one following the other. The more present the Lord is, the more free is man — that is, the more he is in the love of good and truth, the more in freedom he acts. Such is the influx of the Lord through the angels. On the contrary, the influx of hell through evil spirits is with force and violent effort to rule the man, their sole desire being to subjugate him so far that he may be nothing, and they be all; and when they are all, the man is one of them, and yet scarcely one, but is as no one at all in their eyes. When therefore the Lord is liberating man from their yoke and dominion, there arises combat; and when he is liberated, that is, regenerated, then he is led so gently through angels by the Lord that it is anything but yoke and dominion; he is led through enjoyments and delights, and is loved and esteemed — as the Lord teaches in Matthew: *My yoke is easy, and My burden is light* (xi. 30). This is the reverse of what it is with evil spirits, with whom, as already said, man is esteemed of no account, and if they could they would torment him every moment — which it has been given me to know by much experience, of which, by the Divine mercy of the Lord, I will speak hereafter.

906. That "thou and thy wife" signifies the church, may in like manner be evident from the series of things, as also that "thy sons and thy sons' wives with thee" signifies truths and goods joined with truths in him. That "thou" signifies

the man of the church is plain, and that his wife signifies the church, and his sons truths, and his sons' wives goods joined with the truths, has been shown repeatedly before and need not be dwelt on here.

907. Verse 17. *Every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth, bring forth with thee, that they may diffuse themselves over the earth, and be fruitful, and multiply upon the earth.* "Every wild animal that is with thee of all flesh" signifies all that was made living in the man of this church; "fowl" signifies here, as before, what is of his understanding; "beast" what is of his will; which are both of the internal man; "every creeping thing that creepeth upon the earth" signifies what is similar and correspondent in the external man; "bring forth with thee" signifies their state of freedom; "that they may diffuse themselves over the earth" signifies the operation of the internal man upon the external; "and be fruitful" signifies the increase of good; "and multiply upon the earth" signifies in the external man.

908. *Every wild animal that is with thee of all flesh.* That this signifies all that was made living in the man of this church, is evident from this, that wild animal is predicated of Noah, or of the man of this church, now regenerated, and manifestly regards what follows — fowl, and beast, and creeping thing; for it is said, "every wild animal that is with thee of all flesh, both fowl, and beast, and every creeping thing that creepeth upon the earth." The word in the original tongue here rendered wild animal signifies properly life, or what is living; but in the Word it is used both for what is living and for what is as it were not living, or a wild animal. And so unless one knows the internal sense of the Word, he is sometimes unable to see what is meant. The reason of this twofold meaning is that the man of the Most Ancient Church, in his humiliation before the Lord, acknowledged himself as not living, not

even as a beast, but only as a wild animal; for they knew man to be such regarded in himself, or in his proprium. From this the same word has the signification of what is living, and also of wild animal. That it means what is living is evident in David: *Thy wild animal shall dwell therein; Thou, O God, wilt confirm the poor with Thy goodness* (Ps. lxviii. 10). Here by wild animal, because he shall dwell in the inheritance of God, no other is meant than the regenerated man; and so here, as in the verse we are considering, what is living in this man is meant. Again: *Every wild animal of the forest is Mine, and the beasts upon the mountains where thousands are. I know all the fowls of the mountains; and the wild animals of My field are with Me* (Ps. v. 10, 11). Here the wild animals of My field with Me, or with God, stand for the regenerated man, thus for what is living in him. In Ezekiel: *All the fowls of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth* (xxxi. 6); where the spiritual church is signified, as implanted, and what is living in the man of that church. In Hosea: *In that day will I make a covenant for them with the wild animal of the field and with the fowl of the heavens* (ii. 18); where those who are to be regenerated are meant, with whom a covenant is to be made. Indeed, so fully does the wild animal signify what is living, that the cherubim, or angels, seen by Ezekiel are called the four wild animals, or living creatures (Ezek. i. 5, 13–15, 19; x. 15). That wild animal in the opposite sense is taken in the Word for what is not living, is evident from many passages, of which only the following will be cited, for confirmation — in David: *O deliver not the soul of Thy turtledove unto the wild animal* (Ps. lxxiv. 19). In Zephaniah: *How is the city become a desolation, a place for wild animals to lie down in* (ii. 15). In Ezekiel: *And they shall no more be a prey to the heathen, neither shall the wild animal of the earth eat them* (xxxiv. 28). Again: *Upon*

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his ruin all the fowls of the heavens shall dwell, and all the wild animals of the field shall be upon his branches (xxxi. 13). In Hosea: *There will I devour them like a lion; the wild animal shall tear them* (xiii. 8). In Ezekiel: *I have given thee for meat to the wild animals of the earth, and to the fowls of the heaven* (xxix. 5) — an expression often occurring. And since the Jews remained in the sense of the letter only and understood by wild animal a wild animal, and by fowl a fowl, not knowing the interior things of the Word, nor having any willingness to acknowledge them and so to be instructed, they were so cruel and so far wild beasts that they found their enjoyment in not burying enemies killed in battle, but exposing them to be devoured by birds of prey and wild beasts. From this also it may be evident what a wild animal man is.

909. That the fowl signifies things of his understanding and the beast things of his will, which are of the internal man, and that every creeping thing that creepeth upon the earth signifies similar corresponding things in his external man, may be evident from the signification of fowl, as shown above (n. 40, 776), and from that of beast (n. 45, 46, 142, 143, 246). That the creeping thing that creepeth upon the earth signifies corresponding things in the external man, is now evident, for the creeping thing here refers as well to the fowl, or things of the understanding, as to the beast, or things of the will. The most ancient people called sensual things and the pleasures of the body creeping things that creep, because they were just like creeping things that creep on the earth. They likened also man's body to the earth or ground, and even called it earth or ground, as in this passage, where nothing else than the outer man is signified by the earth.

911. As to the creeping thing that creeps, signifying similar corresponding things in the external man, the case is this. In the regenerated man externals correspond to internals, that is, do their bidding. Externals are reduced to

obedience when man is being regenerated and he then becomes an image of heaven. But until he is regenerated, externals rule over internals, and he is then an image of hell. Order requires that celestial things should rule spiritual things, and through these rule natural things, and finally through these rule corporeal things. But when corporeal and natural things rule over spiritual and celestial, order is destroyed; and when order is destroyed there is an image of hell. Wherefore order is restored by the Lord through regeneration, and when it is restored, there is formed an image of heaven. In this way man is withdrawn by the Lord from hell, and is thus raised up to heaven. That it may be known what correspondence there 2
then is of the external man to the internal, it may be briefly explained. Every man when regenerated is a small heaven, or an effigy or image of the whole heaven, for which reason in the Word his internal man is called heaven. In heaven the order is such that the Lord through celestial things rules spiritual, and through these natural things; and thus He rules the whole heaven as one man, and heaven is also called the greatest man. Such order there is also in every one who is in heaven. And when man is in this order, he likewise is a small heaven, or what is the same, is a kingdom of the Lord, because the kingdom of the Lord is in him. In him then externals correspond to internals, that is, obey them, in like manner as in heaven. For in the heavens, which are three, and together represent one man, spirits constitute the external man, angelic spirits the interior man, and angels the internal man (n. 459). It is the reverse with those who place life solely in 3
corporeal things, that is, in lusts, pleasures, appetites, and matters of sense, perceiving no enjoyment other than that which is of the love of self and of the world, that is to say, which is of hatred against all who do not favor and serve them. With such, because corporeal and natural things rule over spiritual and celestial things, there is not only no

correspondence or obedience of externals, but the very reverse, and thus order is utterly destroyed; and because order is so destroyed, they cannot be other than images of hell.

912. *Bring forth with thee.* That this signifies their state of freedom is evident from what was said, under the preceding verse, about going forth from the ark, as signifying freedom.

913. *That they may diffuse themselves over the earth.* That this signifies the operation of the internal man on the external, and that being fruitful signifies increase of good, and multiplying increase of truth, and upon the earth in the external man, is evident from the series of things and also from what has been before said and shown about the signification of being fruitful, which in the Word is predicated of goods, and about that of multiplying, which is predicated of truths. That earth signifies the external man has been likewise shown before; so we need not dwell longer on these significations to confirm them. Here the subject is the operation of the internal man on the external after man is regenerated, showing that good is then first made fruitful, and truth multiplied, when the external man is reduced to correspondence, or obedience. It can never be so before, because what is corporeal opposes what is good, and what is sensual opposes what is true — the one extinguishes love of good, and the other extinguishes love of truth. The fructification of good and the multiplication of truth takes place in the external man — the fructification of good in his affections and the multiplication of truth in his memory. The external man is here called the earth, over which they should diffuse themselves and upon which they should be fruitful and multiply.

914. Verses 18, 19. *And Noah went forth, and his sons, and his wife, and his sons' wives with him. Every wild animal, every creeping thing, and every fowl, every thing that creepeth upon the earth, after their families,*

went forth out of the ark. "Went forth" signifies that it was so done; by "Noah and his sons" is signified the man of the Ancient Church; by "his wife and his sons' wives with him" is signified the church itself. "Every wild animal, every creeping thing" signify his goods — wild animal the goods of the internal man, creeping thing the goods of the external man; "and every fowl, every thing that creepeth upon the earth" signify truths — fowl the truths of the internal man, that creepeth upon the earth the truths of the external man; "after their families" signifies pairs; "went forth out of the ark" signifies as before that it was so done, and at the same time a state of freedom.

915. That by his going forth is signified that it was so done; that by Noah and his sons is signified the man of the Ancient Church; and that by his wife and his sons' wives is signified the church itself, is evident from the series of things, which involves that thus the church was formed, for these are the last or closing statements about what has gone before. When the church is described in the Word, it is described either by man [*vir*] and wife or by man [*homo*] and wife; when by man [*vir*] and wife, by man is signified what is of the understanding, or truth, and by wife what is of the will, or good; when by man [*homo*] and wife, by man is signified the good of love, or love, and by wife the truth of faith, or faith — thus by man [*homo*] the essential of the church, and by wife the church itself. It is so throughout the Word. In this place, because hitherto the formation of a new church has been treated of, at the perishing of the Most Ancient, by Noah and his sons is signified the man [*homo*] of the Ancient Church, and by his wife and his sons' wives with him the church itself. Here therefore they are named in an order different from that in the previous verse (16), where it is said — "Go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee." Thou and thy wife are here joined together, and thy sons and thy sons' wives, and thus by

thou and sons is signified truth, and by wife and sons' wives good. But in the verse we are now considering the order is different, for the reason, as we have said, that by thou and thy sons is signified the man of the church, and by his wife and his sons' wives the church itself, since it is the conclusion of what goes before. Noah did not constitute the Ancient Church, but his sons, Shem, Ham, and Japheth, as said before. For there were three churches, as it were, which formed this Ancient Church — of which, by the Divine mercy of the Lord, we shall speak hereafter. And these churches came forth as the offspring of one, which is called Noah; hence it is here said, thou and thy sons, and also thy wife and thy sons' wives.

916. That every wild animal and every creeping thing signify the goods of the man of the church — wild animal the goods of the internal man, creeping thing those of the external man — and that every fowl and every thing that creepeth upon the earth signify truths — fowl the truths of the internal man, and thing that creepeth upon the earth those of the external man — may be evident from what was said and shown under the preceding verse in regard to wild animal, fowl, and creeping thing, where it is said "creeping thing that creepeth" because both good and truth of the external man were signified. Inasmuch as what is here said is the conclusion of what goes before, these things which are of the church are added, namely, its goods and truths; and by them is indicated the quality of the church, that it is spiritual, and that it became such that charity or good was the principal thing; and therefore wild animal and creeping thing are here first mentioned,
2 and afterward fowl and thing that creepeth. The church is called spiritual when it acts from charity, or from the good of charity — never when it says that it has faith without charity; then it is not even a church. For what is the doctrine of faith but the doctrine of charity? And to what purpose is the doctrine of faith, but that men should do

what it teaches? It cannot be to know and think what it teaches, but only that what it teaches should be done. The spiritual church is, therefore, first called a church when it acts from charity, which is the very doctrine of faith. Or, what is the same thing, the man of the church is then first a church. Just as with what is commanded, it is not that man may know, but that he may live according to the commandment. For then he has in himself the kingdom of the Lord, since the kingdom of the Lord consists solely in mutual love and its happiness. Those who separate faith 3
from charity and place salvation in faith without the good works of charity, are Cainites who slay the brother Abel, that is, charity. And they are like birds which hover about a carcass; for such faith is a bird, and man without charity is a carcass. Thus they also form for themselves a spurious conscience, so that they may live like devils, hold the neighbor in hatred and persecute him, pass their whole life in adulteries, and yet be saved — as is well known in the Christian world. What can be more agreeable to a man than to hear and be persuaded that he may be saved, even if he live like a wild beast? The very Gentiles perceive that this is false, many of whom abhor the doctrine of Christians because they see their life; and it is evident also from this, that nowhere are there found more detestable lives than in the Christian world.

917. *After their families.* That this signifies pairs is evident from what was said before, namely, that seven and seven of the clean, and two and two of the unclean entered into the ark (vii. 2, 3, 15); while here it is said that they went out "after their families." That not seven and seven, two and two, are here mentioned, but families, is because all things were now so reduced into order by the Lord as to represent families. In the regenerated man goods and truths, or the things of charity and faith, are related to each other as with blood-relationship and affinity, thus as families from one stock or parent, like as they are

in heaven (n. 685) — an order into which goods and truths are brought by the Lord. In particular it is here signified that goods all and each look to their truths, as conjoined by marriage. And just as in general charity regards faith, so in every particular good regards truth; for the general, unless it exists from the particular, is not the general. From particulars the general has its existence, and from them is called general. So in every man, such as the man is in general character, such is he in the minutest particulars of his affection and his idea. Of these he is composed, or, of these he becomes such as he is in general. Those therefore who are regenerated become such in least particulars as they are in general.

918. *Went forth out of the ark.* That this signifies also a state of freedom, is evident from what was said above (at ver. 16) about going out of the ark. What the freedom of the spiritual man is may be evident from this, that he is ruled by the Lord through conscience. He who is ruled by conscience, or who acts according to conscience, acts freely. Nothing is more repugnant to him than to act against conscience. To act against conscience is hell to him, but to act according to conscience is heaven to him; and from this any one may see that acting according to conscience is freedom. The Lord rules the spiritual man through conscience of what is good and true; and this conscience is formed, as already said, in man's understanding, and is thus separated from what is of his will. And because it is wholly separated from what is of the will, it may be clearly evident that man never does anything good of himself; and since all the truth of faith is from the good of faith, it is evident that man never thinks anything true from himself, but that this is from the Lord alone. That he seems to do these things from himself is only the appearance; and because it is so, the really spiritual man acknowledges and believes it. From this it is plain that conscience given to the spiritual man by the Lord is as a new will, and

thus that the man who has been created anew is endowed with a new will and thence with a new understanding.

919. Verse 20. *And Noah builded an altar unto Jehovah; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.* "Noah builded an altar unto Jehovah" signifies a representative of the Lord; "and took of every clean beast, and of every clean fowl" signifies the good things of charity and faith; "and offered burnt offerings on the altar" signifies all worship therefrom.

920. In this verse is described the worship of the Ancient Church in general, and this by the altar and burnt offering, which were the principal things in all representative worship. But here it is first to be told what the worship of the Most Ancient Church was, and how the worship of the Lord by representatives arose from it. The men of the Most Ancient Church had no other than internal worship, such as there is in heaven; for with them heaven was in communication with man, so that they made one. That communication was perception, of which we have often spoken before. Thus being angelic they were internal men, and outward things belonging to the body and the world they perceived with their senses indeed, but did not care for. In each object of sense they perceived something Divine and heavenly. For example, when they saw a high mountain, they perceived an idea, not of a mountain, but of elevation, and from elevation, of heaven and the Lord. Thus it came about that the Lord was said to dwell on high, and He was called the Highest and Most Exalted; and afterward the worship of the Lord was held on mountains. So with other things — as when they observed the morning, they did not then perceive the morning of the day, but the celestial morning, which is like morning and the dawn in the mind, and from which the Lord is called the Morning, the East, and the Dawn, or Day-spring. So when they looked at a tree and its leaves and fruit, they cared not for

them, but saw in them man as it were represented — in the fruit, love and charity, in the leaves faith. Hence the man of the church was not only compared to a tree, and to a paradise, and what was in him to leaves and fruit, but he was even called so. Such are they who are in a celestial
2 and angelic idea. Every one may know that a general idea rules all the particulars, thus all the objects of the senses, as well those seen as those heard, and so far that the objects are not cared for except as they flow into the general idea. To him who is glad in heart, all things that he hears and sees appear smiling and joyful. But to him who is sad at heart, all things that he sees and hears appear sad and doleful; and so in other cases. For the general affection is in particulars and causes particulars to be seen in the general affection. Other things do not even appear, but are as if absent or of no account. So with the man of the Most Ancient Church, whatever he saw with his eyes was heavenly to him; and thus all things and everything with him were as if living. From this it may be seen what his Divine worship was, that it was internal and not at
3 all external. But when the church declined, as in its posterity, and that perception or communication with heaven began to be lost, another state of things began. In the objects of sense they no longer perceived as before what was heavenly, but what was worldly, and this so much the more as they had less perception left. At length in the last posterity, which was next before the flood, they perceived nothing else in objects but what was worldly, corporeal, and earthly. Thus heaven was separated from man, nor did they communicate except very remotely. But communication was then opened to man with hell, and from thence came his general idea, from which flow all particular ideas, as has been shown. Then when any heavenly idea came along, it was of no account with them, till at length they were not willing to acknowledge that there could be anything spiritual and heavenly. Thus man's

state became changed and inverted. Now because it was 4
foreseen by the Lord that the state of men would become such, it was also provided that they should have the doctrinal teachings of faith preserved, so that they might know from them what was celestial and what spiritual. Those doctrinal teachings were gathered from the man of the Most Ancient Church by those who were called Cain and those who were called Enoch — of whom above. Wherefore it is said of Cain that a mark was set upon him lest any one should kill him (see chap. iv. ver. 5, n. 393, 394); and of Enoch that he was taken by God (chap. v. ver. 24). These doctrinal teachings consisted only in significative, and thus as it were enigmatical terms, that is, in giving the signification of things on earth — as of mountains, that they signified what is celestial and the Lord; of the morning and the east, also what is celestial and the Lord; of trees of various kinds and their fruits, that they signified man and what is celestial in him; and so with the rest. In such things as these their doctrinal teachings consisted, which were collected from the significatives of the Most Ancient Church. Consequently their writings were of this nature, and because they admired in such things what was Divine and heavenly, even because of their antiquity, and seemed to themselves to see what was signified, their worship from such things was begun and permitted. Hence arose their worship on mountains and in groves, and in the midst of trees, and hence were their statues in the open air, and at length altars and burnt offerings, which afterward became the principal things of all worship. This worship was begun by the Ancient Church, and passed thence to their posterity and to all nations round about, as well as many other customs, of which by the Divine mercy of the Lord we shall speak hereafter.

921. *And Noah builded an altar unto Jehovah.* That this signifies a representative of the Lord is evident from what has now been said. All the rites of the Ancient

Church were representative of the Lord, as also the rites of the Jewish Church. But the principal representative in later times was the altar, and also the burnt offering, which being made of clean beasts and clean birds had its representation according to their signification, clean beasts signifying the goods of charity and clean birds the truths of faith. When men of the Ancient Church offered these, they signified that they offered gifts of these goods and truths to the Lord. Nothing else can be offered to the Lord which will be grateful to Him. But their posterity, as the Gentiles and also the Jews, perverted these things, not even knowing that they had such a signification, and
2 placing their worship in the outward signs only. That the altar was the principal representative of the Lord, may also be evident from this, that there were altars, even among Gentiles, before other rites were instituted, and before the ark was constructed, and before the temple was built. This is evident from Abram, as when he came upon the mountain on the east of Bethel he raised an altar and called upon the name of Jehovah (Gen. xii. 8); and afterward he was commanded to offer Isaac for a burnt offering on the altar (xxii. 2, 9). So Jacob built an altar at Luz, or Bethel (xxxv. 6, 7); and Moses built an altar under Mount Sinai and sacrificed (Exod. xxiv. 4–6). All this was before the [Jewish] sacrifices were instituted, and before the ark was constructed at which worship was afterward performed in the wilderness. That there were altars likewise among the gentiles is evident from Balaam, who said to Balak that he should build seven altars and prepare seven bullocks and seven rams (Num. xxiii. 1–7, 14–18, 29, 30); and also from its being commanded that the altars of the nations should be destroyed (Deut. vii. 5: Judg. ii. 2). Thus Divine worship by altars and sacrifices was not a new thing instituted with the Jews. Indeed altars were built before men had any idea of slaying oxen
3 and sheep upon them, and that as memorials. That altars

signify a representative of the Lord, and burnt offerings the worship of Him thereby, is plainly evident in the prophets, as also in Moses when it is said of Levi, to whom the priesthood belonged — *They shall teach Jacob Thy judgments, and Israel Thy law: they shall put incense in Thy nostrils, and whole burnt offering upon Thine altar* (xxxiii. 10) — meaning all worship — teaching Jacob judgments and Israel the law, internal worship; and putting incense in Thy nostrils and whole burnt offering on Thine altar, corresponding external worship — thus all worship. In Isaiah: *In that day shall a man look unto his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands* (xvii. 7, 8) — where looking to the altars plainly signifies representative worship in general, which was to be abolished. Again: *In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah* (xix. 19) — where also an altar stands for external worship. In Jeremiah: *The Lord hath cast* 4
off His altar, He hath abhorred His sanctuary (Lam. ii. 7) — altar standing for representative worship which had become idolatrous. In Hosea: *Because Ephraim hath multiplied altars to sin, altars have been unto him to sin* (viii. 11) — altars standing here for all representative worship separate from internal, thus for what is idolatrous. Again: *The high places also of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up on their altars* (x. 8) — where also altars stand for idolatrous worship. In Amos: *In the day that I shall visit the transgressions of Israel upon him, I will also visit the altars of Bethel, and the horns of the altar shall be cut off* (iii. 14) — where again altars stand for representative worship become idolatrous. In David: *Let them bring me unto the* 5
mountain of Thy holiness, and to Thy tabernacles. And I will go unto the altar of God, unto God the gladness of my joy (Ps. xliii. 3, 4) — where altar stands manifestly for the

Lord. Thus the building of an altar in the Ancient and in the Jewish Church was for a representative of the Lord. Since the worship of the Lord was performed principally by burnt offerings and sacrifices, and thus these things signified principally representative worship, it is evident that an altar itself signifies the representative itself.

922. *And took of every clean beast and of every clean fowl.* That this signifies the goods of charity and the truths of faith has been shown above — beast the goods of charity (n. 45, 46, 142, 143, 246), and fowl the truths of faith (n. 40, 776). Burnt offerings were made of oxen, of lambs and goats, and of turtle doves and young pigeons (Lev. i. 3–17 : Num. xv. 2–15 ; xxviii. 1–31). These were clean beasts and each one of them signified some special heavenly thing. And because they signified these things in the Ancient Church and represented them in the churches that followed, it is evident that burnt offerings and sacrifices were nothing else than representatives of internal worship ; and that when they were separated from internal worship, they became idolatrous. This any one of sound reason may see. For what is an altar but something of stone, and what is burnt offering and sacrifice but the slaying of a beast? If there be Divine worship, it must represent something heavenly which they know and acknowledge, and from which they worship Him Whom they
2 represent. That these were representatives of the Lord no one can be ignorant, unless he is unwilling to understand anything about the Lord. It is by internal things, namely, charity and faith therefrom, that He Who is represented is to be seen and acknowledged and believed — as is clearly evident in the prophets, for example, in Jeremiah : *Thus saith Jehovah of hosts, the God of Israel : Add your burnt offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, and I commanded them not in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices :*

but this thing I commanded them, saying, Hearken unto My voice, and I will be your God (vii. 21–23). To hearken to or obey the voice is to obey the law, which all relates to the one command, to love God above all things and the neighbor as one's self, for in this is the law and the prophets (Matt. xxii. 35–40; vii. 12). In David: *O Jehovah . . . sacrifice and offering Thou hast not desired . . . burnt offering and sin offering hast Thou not required . . . I have desired to do Thy will, O my God; yea, Thy law is within my heart* (Ps. xl. 7, 9). In Samuel, who said to 3
Saul — *Hath Jehovah as great pleasure in burnt offerings and sacrifices as in hearkening to the voice of Jehovah? Behold, to hearken is better than sacrifice, and to obey than the fat of rams* (1 Sam. xv. 22). What is meant by hearkening to the voice may be seen in Micah: *Shall I come before Jehovah with burnt offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, with ten thousands of rivers of oil? . . . He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do judgment, and to love mercy, and to walk humbly with thy God?* (vi. 6–8.) This is what is signified by burnt offerings and sacrifices of clean beasts and birds. So in Amos: *Though you offer Me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. . . . But let judgment flow like waters, and justice like a mighty river* (v. 22, 24). Judgment is truth, and justice is good, both from charity, and these are the burnt offerings and sacrifices of the internal man. In Hosea: *For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings* (vi. 6). From these passages it is evident what sacrifices and burnt offerings are where there is no charity and faith; and it is also evident that clean beasts and clean birds represented, because they signified, the goods of charity and faith.

923. *And offered burnt offerings on the altar.* That

this signifies all worship therefrom is plain from what has been already said. Burnt offerings were the principal things of the worship of the representative church, and so afterward sacrifices, which will be treated of, by the Divine mercy of the Lord, hereafter. That burnt offerings in one complex signify representative worship, is evident also in the prophets — as in David: *Jehovah . . . will send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept as fat thy burnt sacrifice* (Ps. xx. 2, 3). In Isaiah: *Every one that keepeth the sabbath from profaning it, and holdeth fast by My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar* (lvi. 6, 7) — where burnt offerings and sacrifices stand for all worship — burnt offerings for worship from love, sacrifices for worship from faith from love. Internal things are here described, as usual in the prophets, by external.

924. Verse 21. *And Jehovah smelled an odor of rest; and Jehovah said in His heart, I will not again curse the ground any more on account of man; for that the imagination of man's heart is evil from his youth; neither will I again smite any more everything living, as I have done.* "And Jehovah smelled an odor of rest" signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity; "and Jehovah said in His heart" signifies that it would not any more be so done; "I will not again curse the ground any more" signifies that man would not any more so turn himself away; "on account of man" signifies as the man of the posterity of the Most Ancient Church had done; "for that the imagination of man's heart is evil from his youth" signifies that man's will is altogether evil; "neither will I again smite any more everything living, as I have done" signifies that man would not be able any more so to destroy himself.

925. *And Jehovah smelled an odor of rest.* That this signifies that worship therefrom was grateful to the Lord, that is, worship from charity and the faith of charity, which is signified by burnt offering, has been said under the preceding verse. It is often said in the Word that Jehovah smelled an odor of rest, and especially from burnt offerings; and this always means what is grateful, or acceptable — as that He smelled an odor of rest from burnt offerings (Exod. xxix. 18, 25, 41: Lev. i. 9, 13, 17; xxiii. 12, 13, 18: Numb. xxviii. 6, 8, 13; xxix. 2, 6, 8, 13, 36), and also from other sacrifices (Lev. ii. 2, 9; vi. 15, 21; viii. 21, 28: Numb. xv. 3, 7, 13). They are also called "made by fire" for an odor of rest unto Jehovah, by which is signified that they are from love and charity. Fire in the Word and made by fire, when predicated of the Lord and of worship of Him, signifies love. So also does bread, and for this reason representative worship by burnt offerings and sacrifices is called bread of the offering made by fire for an odor of rest (Lev. iii. 11, 16). That an odor signifies what 2
is grateful and acceptable, and thus that an odor in the Jewish Church also was a representative of what is grateful, and is offered to Jehovah, or the Lord, is because the good of charity and the truth of faith from charity correspond to sweet and delightful odors. The fact of this correspondence and its nature may be evident from the spheres of spirits and angels in heaven. There are there spheres of love and faith which are plainly perceived. The spheres are such that when a good spirit or angel, or a society of good spirits or angels, comes near, it is then perceived at once, when it so pleases the Lord, what is the quality of the spirit, angel, or society, as to love and faith; and indeed from afar, but more sensibly on nearer approach. Though not easy to believe, this is most true. Such is the communication in the other life and such is the perception. Wherefore, when it pleases the Lord, there is no need to explore in many ways the quality of a soul or spirit; for it

may be known at his first approach. To these spheres correspond the spheres of odors in the world. That they correspond may be evident from this, that when it pleases the Lord the spheres of love and faith are turned in the world of spirits into spheres of sweet and pleasing odors
3 and are plainly perceived. From these things it is now evident from what cause and for what reason an odor of rest signifies what is grateful, and why an odor became representative in the Jewish Church, and an odor of rest is offered to Jehovah or the Lord. An odor of rest is an odor of peace, or a grateful sense of peace. Peace in one complex embraces all and everything of the kingdom of the Lord, for the state of the Lord's kingdom is a state of peace, and in a state of peace are all happy states of love and faith in the Lord. From what has now been said it is plain not only how it is with representatives, but also why in the Jewish Church incense was used, for which there was an altar before the veil and the mercy-seat; why there were offerings of frankincense in the sacrifices; also why so many spices were used in the incense, in the frankincense, and in the oil for anointing. And thus it is plain what an odor of rest, incense, and spices signify in the Word, namely, the celestial things of love and the spiritual things of faith therefrom — in general, whatever is grateful
4 from love and faith — as in Ezekiel: *In the mountain of My holiness, in the mountain of the height of Israel, saith Jehovah God, there shall all the house of Israel in the whole land serve Me: there will I accept them, and there will I require your oblations and the firstfruits of your offerings, with all your holy things. As an odor of rest will I accept you* (xx. 40, 41). Here an odor of rest is predicated of burnt offerings and offerings, that is, of worship from charity and its faith, which is signified by burnt offerings and offerings, and is consequently acceptable, as an odor. In Amos: *I hate, I despise your feasts, and I will not smell your solemn assemblies. Yea, though ye offer Me*

your burnt offerings and bread offerings, they shall not be acceptable (v. 21, 22). Here odor manifestly signifies what is grateful, or acceptable. Of Isaac when blessing Jacob in place of Esau it is said — *And Jacob came near, and he kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which Jehovah hath blessed* (Gen. xxvii. 27). The smell of his raiment signifies natural good and truth, which is grateful from its agreement with celestial and spiritual good and truth, the gratefulness of which is described by the smell of a field.

926. *Jehovah said in His heart.* That this signifies that it would not any more be so done is evident from what follows. When it is predicated of Jehovah that He says, no other thing is meant than that what He says is — or is not — so, or so done. For of Jehovah nothing else can be said than that He is. What is said in various places in the Word about Jehovah is for those who can have no apprehension but of such things as are in man, and therefore the sense of the letter is of this nature. The simple in heart may be instructed from the appearances with man, for they scarcely go beyond knowledges from things of sense, and therefore the language of the Word is adapted to their apprehension — as here, where it is said that Jehovah said in His heart.

927. *I will not again curse the ground any more on account of man.* That this signifies that man would not any more so turn himself away, as the man of the posterity of the Most Ancient Church had done, is evident from what has been said before about this posterity. That cursing signifies in the internal sense turning one's self away, may be seen above (n. 223, 245). How it is with this and with what follows — that man would not any more so turn himself away, as the man of the Most Ancient Church had done, and that he would not again be able so to destroy himself — may be also evident from what has been already

said about the posterity of the Most Ancient Church who perished and about the new church which is called Noah.
2 It has been shown that the man of the Most Ancient Church was so constituted that the will and understanding with him formed one mind, or that with him love was implanted in his voluntary part, and thus at the same time faith, which filled the other part of his mind — the intellectual. From this their posterity derived by inheritance that their will and understanding made one. When therefore self-love and insane lusts began to occupy their voluntary part, where before were love to the Lord and charity to the neighbor, then not only did their voluntary part, or their will, become wholly perverted, but also at the same time their intellectual part, or their understanding; and all the more when the last posterity immersed falsities in lusts, and thereby became Nephilim. Thus they became such that they could not be restored, because each
3 part of the mind, or the whole mind, was destroyed. But because this was foreseen by the Lord, it was also provided that man should be built up again, and by this means — that it was made possible for man to be reformed and regenerated as to the other, the intellectual part of his mind, and a new will to be implanted in him, which is conscience, through which the Lord might develop the good of love, or charity, and the truth of faith. Thus man, by the Divine mercy of the Lord, was restored. This is what is signified in this verse by — "I will not again curse the ground any more on account of man; for that the imagination of man's heart is evil from his youth; neither will I smite any more everything living, as I have done."

928. *For that the imagination of man's heart is evil from his youth.* That this signifies that what is from man's will is wholly evil, is evident from what has now been said. The imagination of the heart signifies nothing else. Man thinks that he has a will for what is good, but he is wholly deceived. When he does good, it is not from his will, but

from a new will which is of the Lord; thus it is from the Lord. Consequently when he thinks and speaks what is true, it is from a new understanding, which is from the new will, and thus also from the Lord. For the regenerate man is an altogether new man formed by the Lord, and is therefore said to be created anew.

929. *Neither will I again smite any more everything living, as I have done.* That this signifies that man should not again be able so to destroy himself, is now evident; for the case is so when man is regenerated. He is then withheld from the evil and falsity that is with him, and then perceives no otherwise than that he does what is good and thinks what is true from himself. But this is an appearance, or fallacy. There is a withholding from evil and falsity, and indeed a strong one. And because man is withheld from evil and falsity, he cannot destroy himself. If he should be let go even in the least degree, or be left to himself, he would rush into all evil and falsity.

930. Verse 22. *During all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.* "During all the days of the earth" signifies all time; "seed-time and harvest" signifies man who is to be regenerated, and hence the church; "cold and heat" signifies the state of man when he is being regenerated, which is such as to receiving faith and charity; cold signifies no faith and charity, but heat, faith and charity; "summer and winter" signifies the state of the regenerate man as to what is of his new will, the alternations of which are as summer and winter; "day and night" signify the state of the same regenerate man as to what is of his understanding, the alternations of which are as day and night; "shall not cease" means that this shall be in all time.

931. *During all the days of the earth.* That this signifies all time is evident from the signification of day, as time (see n. 23, 487, 488, 493); wherefore the days of the

earth here mean all time, as long as there is land or inhabitant on the earth. An inhabitant then first ceases to be on the earth when there is no longer any church. For when there is no church, there is no longer any communication of man with heaven, and when this communication ceases, every inhabitant perishes. As we have seen before, it is with the church as with the heart and lungs in man. As long as the heart is sound, so long the man lives. And as the heart and lungs are to man, so is the church to the Greatest Man, which is the whole heaven. Therefore it is here said that "during all the days of the earth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." From this it may also appear that the earth will not endure to eternity, but that it will also have its end;* for it is said, during all the days of the earth, that is, as long as the earth endureth.

2 But those who believe the end of the earth will be the same thing as the final judgment, foretold in the Word — where the consummation of the age, the day of visitation, and the final judgment are described — are deceived. For the final judgment of every church is when it is vastated, or when there is no longer in it any faith. The final judgment of the Most Ancient Church was when it perished, as in its last posterity before the flood. There was a final judgment of the Jewish Church when the Lord came into the world. There is also to be a final judgment when the Lord shall come into glory. Not that the earth and the world are then to perish, but that the church perishes. And at such time a new church is always raised up by the Lord — as at the time of the flood the Ancient Church, and at the time of the coming of the Lord the primitive

* That is, the literal sense of the words would imply this. But the argument of this and the following numbers is that the church on earth will endure for ever; which implies that the earth also will endure. This is in accord with the direct teaching of other passages — as L. J. 6.

church of the gentiles. So also will there be when the Lord shall come into glory, which is also meant by a new heaven and a new earth. It is similar with every regen- 3
erate man, who becomes a man of the church, or a church, and whose internal man, when he is created anew, is called a new heaven, and his external a new earth. Moreover there is also a final judgment for every man when he dies, for then, according to what he has done in the world, he is adjudged either to death or to life. That by the consummation of the age, the end of days, or the final judgment, nothing else than this is meant, and so no destruction of the world, is clearly evident from the words of the Lord in Luke: *In that night there shall be two men on one bed; the one shall be taken and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left* (xvii. 34–36)—where the last time is called night, because there is no faith, that is, no charity; and where by some being left it is clearly indicated that the world will not then come to an end.

932. That "seed-time and harvest" signify man who is to be regenerated, and thus the church, there is no need to confirm from the Word, because it occurs so often that man is compared and likened to a field, and thus to a sowing or seed-time, and the Word of the Lord to seed, and the effect to the produce or harvest — as every one comprehends from the forms of speech thus made familiar. In general it is here treated of every man — that there never will be lacking to him the sowing of seed from the Lord, whether he be within the church or without; that is, whether he be acquainted with the Word of the Lord, or be not acquainted with it. Without seed sown by the Lord, man can do nothing of good. All good of charity is seed from the Lord, even with the gentiles. Although with these it is not the good of faith, as it may be within the church, yet it may become the good of faith. For the gentiles who have lived in charity, as they are wont to do

in the world, in the other life when they are instructed by angels, also embrace and receive the doctrine of true faith and the faith of charity much more easily than Christians. They will be described, by the Divine mercy of the Lord, hereafter. But specifically it is treated here of man who is to be regenerated, namely, that it will not fail that a church will exist somewhere on the earth — which is here signified by there being seed-time and harvest all the days of the earth. That seed-time and harvest, or the church, will always exist looks to what was said in the preceding verse, namely, that man will not be able again to destroy himself as was done by the last posterity of the Most Ancient Church.

933. That "cold and heat" signify the state of man when he is being regenerated, which is such as to the reception of faith and charity, and that cold signifies no faith and charity, and heat charity, is evident from the signification of cold and heat in the Word, where they are predicated of man about to be regenerated, or being regenerated, or of the church. It is also evident from the series, that is, from what precedes and what follows; for the subject is the church — in the preceding verse that man would not again be able to destroy himself, in this verse that some church will always exist — which is first described as to the way it comes into existence, that is, when man is regenerated so as to become a church, and then as to the quality of the regenerated man, thus as to every
2 state of the man of the church. That his state when regenerated is as described, namely, a state of cold and heat, or of no faith and charity, and again of faith and charity, may not be so evident to any one except by experience, and indeed by reflection in regard to the experience. And because there are few who are regenerated, and among those who are regenerated few if any who reflect, or who are able to reflect on the state of their regeneration, this much may be said. When man is regenerated he receives

life from the Lord; for he cannot be said to have lived before. The life of the world and of the body is not life, but only heavenly and spiritual life is really life. Through regeneration man receives real life from the Lord; and because he had no life before, there is an alternation of no life and of real life, that is, of no faith and charity, and of some faith and charity. No charity and faith is here signified by cold, some faith and charity by heat. The way of it is this. Whenever man is in his corporeal and worldly 3
thoughts, there is then in him no faith and charity, that is, there is cold; for then corporeal and worldly things are in operation, and thus those which are his own. As long as man is in these, he is at the time absent or remote from faith and charity, so that he does not even think about heavenly and spiritual things. The reason of this is that heavenly and corporeal things can never be together in man, for man's will is altogether corrupt. But when the corporeal and the voluntary things of man are not operating, but are quiescent, then the Lord operates through his internal man, and then he is in faith and charity, as is here called heat. When he again returns into the body he is again in cold; and when the body, or what is of the body, is quiescent, and as nothing, he is then in heat — and this in alternation. For such is the condition of man that heavenly and spiritual things cannot be in him together with his corporeal and worldly things, but only by turns. These are alternations which take place with every one who is to be regenerated, and indeed as long as he is in a state of regeneration; for man cannot otherwise be regenerated, that is, from being dead become alive — for the reason, as already said, that his will is altogether corrupt, and is therefore wholly separated from the new will, which he receives from the Lord and which is of the Lord and not of man. Hence now it may be evident what is here signified by cold and heat. That such is the case every regenerated man 4
may know from experience — namely, that when he is in

corporeal and worldly things, he is then absent and removed from internal things, so that he not only takes no thought about them, but feels in himself cold at the thought of them. Yet when corporeal and worldly things are quiescent, he is then in faith and charity. He may know also from experience that these states alternate. When therefore corporeal and worldly things begin to be in excess and to want to rule, then man comes into straits and temptations until he is reduced into such a state that the external man becomes obedient to the internal — an obedience it can never render until it is quiescent and as it were nothing. The last posterity of the Most Ancient Church could not be regenerated because, as has been said, with them the understanding and the will constituted one mind; and therefore their understanding could not be separated from their will, so that they might be by turns in heavenly and spiritual things, and by turns in corporeal and worldly things. But they were in continual cold as to heavenly things and in continual heat as to lusts, so that they could have no alternations.

934. That cold signifies no love, or no charity and faith, and that heat, or fire, signifies love, or charity and faith, may be evident from the following passages in the Word. In John it is said to the church in Laodicea — *I know thy works that thou art neither cold nor hot: I would that thou wert cold or hot. So because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth* (Apoc. iii. 15, 16) — where cold stands for no charity, and hot for much charity. In Isaiah: *Thus hath Jehovah said unto me, I will be still, and I will behold in My dwelling place; like clear heat in sunshine, like a cloud of dew in the heat of harvest* (xviii. 4) — where the subject is the new church to be planted, heat in sunshine and heat of harvest stand for love and charity. Again: *Saith Jehovah, whose fire is in Zion, and His furnace in Jerusalem* (xxxi. 9) — where fire stands for love. Of the cherubim seen by

Ezekiel it is said — *As for the likeness of the living creatures, their appearance was like burning coals of fire, like the appearance of torches; it went up and down among the living creatures: and the fire was bright, and out of the fire went forth lightning* (Ezek. i. 13). And again it is 2
said of the Lord, in the same chapter — *And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of a throne was a likeness as the appearance of a man upon it above. And I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him* (i. 26, 27; viii. 2). Here again fire stands for love. In Daniel: *One that was Ancient of days did sit . . . His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him* (vii. 9, 10). Here fire stands for the Lord's love. In Zechariah: *For I, saith Jehovah, will be unto her a wall of fire round about* (ii. 5) — where the new Jerusalem is described. In David: Jehovah *maketh His angels winds, His ministers a flaming fire* (Ps. civ. 4) — a flaming fire standing for the celestial-spiritual. Because fire signified 3
love, fire was also made a representative of the Lord, as is evident from the fire on the altar of burnt offering, which was never to be extinguished (Lev. vi. 12, 13) — representing the mercy of the Lord. Therefore before Aaron went in to the mercy-seat he was to burn incense with fire taken from the altar of burnt offering (Lev. xvi. 12–14). In order, therefore, that it might be signified that worship was accepted by the Lord, fire was sent down from heaven and consumed the burnt offering (as in Lev. ix. 24, and elsewhere). By fire is also signified in the Word self-love and

its lusts, with which heavenly love cannot agree; wherefore also the two sons of Aaron were consumed by fire, because they burned incense with strange fire (Lev. x. 1, 2). Strange fire is every love of self and the world, and every lust of those loves. Moreover heavenly love appears to impious men not otherwise than as a burning and consuming fire, and therefore in the Word a consuming fire is predicated of the Lord — as the fire on mount Sinai, which represented the love, or mercy, of the Lord, was seen by the people as a consuming fire; and so they desired Moses that he should not let them hear the voice of Jehovah God, and see this great fire, lest they should die (Deut. xviii. 16). The love or mercy of the Lord has this appearance to those who are in the fire of the loves of self and the world.

935. That summer and winter signify the state of a regenerate man, as to his new will, the alternations of which are as summer and winter, may be evident from what has been said about cold and heat. The alternations with those who are to be regenerated are likened to cold and heat, but the alternations with those who are regenerated are likened to summer and winter. That in the former case he who is to be regenerated is treated of, and in the present case he who is regenerated, is evident from this, that in the one case cold is named first, and heat second; and in the other case summer is first named, and winter second. The reason is that a man who is being regenerated, begins from cold, that is, from no faith and charity; but when he
2 is regenerated, he then begins from charity. That there are alternations with the regenerate man — now no charity, and now some charity — may be clearly evident for the reason that in every one, even when regenerated, there is nothing but evil, and everything good is of the Lord alone. And since there is nothing but evil in him, he cannot but undergo alternations and now be as it were in summer, that is, in charity, and now in winter, that is, in no charity.

Such alternations are given in order that man may be perfected more and more, and so be rendered more and more happy. Such alternations are given with the regenerate man not only while he lives in the body, but also when he comes into the other life; for without alternations, as of summer and winter as to what is of his will, and as of day and night as to what is of his understanding, he cannot be perfected and rendered happier. But these alternations in the other life are as the alternations of summer and winter in the temperate zones, and as the changes of day and night in springtime. These states are also described 3
in the prophets by summer and winter, and by day and night — as in Zechariah: *And it shall come to pass in that day that living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the western sea: in summer and in winter shall it be* (xiv. 8) — where the New Jerusalem is treated of, or the kingdom of the Lord in heaven and on earth, or the state of both, which is also called summer and winter. In David: *The day is Thine, the night also is Thine: Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou hast made summer and winter* (Ps. lxxiv. 16, 17) — where like things are involved. So in Jeremiah: *If ye shall have made void My covenant of the day, and My covenant of the night, so that there be not day and night in their season* (xxxiii. 20).

936. That day and night signify the state of the same, that is, the regenerate man, as to what is of the understanding, the alternations of which are as day and night, is evident from what has now been said. Summer and winter are predicated of what is of the will, from their cold and heat; for so it is with the will. But day and night are predicated of what is of the understanding, from their light and darkness; for so it is with the understanding. As these things are manifest of themselves, there is no need of confirming them by other like passages from the Word.

937. From all this it may be evident what the Word of the Lord is in its internal sense. In the sense of the letter it appears so simple that nothing more can be known than that it treats merely of seed-time and harvest, cold and heat, summer and winter, day and night; when yet these things involve arcana of the Ancient or spiritual church. The very words in the sense of the letter are of such nature, such most general terms or vessels, as it were, that in their particulars so many and so great heavenly arcana are contained that they can never be exhausted to the ten-thousandth part. For in these words so very general, taken from things of earth, angels can see, from the Lord, with infinite variety the whole process of regeneration and state of the regenerating or regenerate man, while man can see scarce anything.

CONTINUATION CONCERNING THE HELLS.

THE HELLS OF THE AVARICIOUS; THE FILTHY JERUSALEM, AND ROBBERS IN A DESERT. ALSO THE EXCREMENTITIOUS HELLS OF THOSE WHO HAVE LIVED IN MERE SENSUAL PLEASURES.

938. The avaricious are of all men the most sordid, and think least about the life after death, the soul, and the internal man. They do not even know what heaven is, because of all men they least elevate their thoughts, but sink them and immerse them wholly in corporeal and earthly things. Wherefore when they come into the other life they do not know for a long time that they are spirits, but think that they are still altogether in the body. The ideas of their thought which from their avarice have become as it were corporeal and earthly, are turned into dire fantasies; and what is incredible, yet true, the sordidly avaricious in the other life seem to themselves to be living in cells where their money is, and there to be infested with mice; but

however they may be infested they do not withdraw from the cells until they are wearied out, and so at last take themselves out of these tombs.

939. What sordid fantasies the ideas of thought of those who have been sordidly avaricious are turned into, is evident from their hell, which is deep under foot. A vapor exhales from it like that from hogs whose bristles are being scraped off in a scalding trough. There are the homes of the avaricious. Those who come thither appear at first black, and by the scraping off of their hair, as is done with hogs, they seem to themselves to become white. So they then appear to themselves, but still there remains on them a mark by which they are known wherever they come. A certain black spirit who was not yet brought to his own hell, because he was to tarry awhile in the world of spirits, being let down thither — although he had not been so avaricious as the rest, and yet had in his lifetime wrongfully coveted the wealth of others — the avaricious there fled away at his approach, saying that he was a robber, because he was black, and would kill them. For the avaricious flee from such spirits, because they greatly fear for their lives. At length having found out that he was not such a robber, they said to him that if he wished to become white his hair only needed to be taken off, such as appeared in sight, as it is stripped from hogs, and he would be white. But this he did not want done, and he was taken up among spirits.

940. In this hell are for the most part Jews who have been sordidly avaricious, whose presence when they come to other spirits is even perceived as the stench of mice. In regard to the Jews something may be said about their cities and robbers in the desert, to show how miserable is their state after death, especially that of those who have been sordidly avaricious and have despised others in comparison with themselves, from their inborn arrogance, thinking themselves to be the only chosen people. From the

fantasy which they have conceived and confirmed themselves in during the life of the body — that they were to come into Jerusalem and the Holy Land to possess it, not being willing to know that by the New Jerusalem is meant the kingdom of the Lord in heaven and on earth — when they come into the other life there appears to them a city on the left of Gehenna, a little in front, into which they flock in crowds. But this city is miry and stinking, and is therefore called the filthy Jerusalem. Here they run about through the streets, above their ankles in mire and filth, complaining and lamenting. They see cities with their eyes and the streets; the representation of such things is so vivid to them that they see them as in daylight. I my-
2 self have sometimes seen the cities. There came one to me of dark appearance from this filthy Jerusalem, a gate being opened, as it were. Around him were wandering stars, especially on his left. Wandering stars about a spirit signify in the world of spirits falsities. Stars that are not wandering have a different signification. He drew near to me and applied himself to my left ear above, which he touched as it were with his lips so as to speak to me; he did not however speak with a sounding voice like others, but inwardly in himself, and yet so that I could hear and understand. He said that he was a Jewish Rabbi, and that he had been a long time in that miry city, the streets of which where they walked were nothing but mire and filth. He said also that there was no other food to eat but filth; and when I asked why he, a spirit, should desire to eat, he said that he did eat, and desired to eat, but nothing else was offered him than filth, at which he greatly lamented. He asked therefore what was to be done, saying that he did not find Abraham, Isaac, and Jacob — concerning whom I gave him some information, that they would be sought in vain, and when found could render no aid. To this I added other things of deeper import, saying that no other one should be sought but the Lord alone, Who is the

Messiah, Whom in life they had despised; and that He rules the whole heaven and the whole earth, and no other can give any aid. He inquired anxiously and repeatedly where He is. I replied that He is found everywhere, and that He hears and knows all men. But then other Jewish spirits took him away.

941. There is also another city on the right of Gehenna, or between Gehenna and the Pool, where the better sort of Jews seem to themselves to dwell. But this city is changed in appearance to them according to their fantasies — now it is turned into hamlets, now into a pool, now again into a city. They are in fear of robbers, and as long as they are in this city they are safe. Between the two cities there is a sort of triangular space, shady, where there are robbers, who are Jews, but of the worst sort, who cruelly torture whomsoever they chance upon. These robbers the Jews out of fear call Lord, and the wilderness which they inhabit they call the Land. In order that they may come safely by the robbers into this city on the right, there is at one angle a good spirit who receives those who come; and when they come to him they bow themselves toward the ground and are admitted under his feet, which is the ceremony of admission into this city. A certain spirit came to me suddenly. I asked whence he came. He said that he was fleeing in fear of the robbers who kill men, cut them to pieces, burn, and roast them; and he asked where he could be safe. I inquired whence he came, and from what land. From fear he dared make no other reply than that the land was the Lord's land, since they call the wilderness land, and the robbers Lord. Afterward came the 2 robbers, who were very black, speaking with a base voice, like giants; and strange to say, when they come they strike terror and horror on the senses. I asked who they were. They said they were in search of plunder. I asked where they wished to store their plunder, whether they did not know that they were spirits, that they could neither carry

off their plunder nor store it, and that such notions were fantasies of evil spirits. They replied that they were in a wilderness seeking booty, and that they torture those on whom they fall. They acknowledged at last, while with me, that they were spirits; but yet they could not be induced to believe otherwise than that they were living in the body. They are Jews who thus roam about threatening to kill, cut to pieces, burn, and roast; and this threat they make against every one, even if he be a Jew, or a friend. Thus it is made known of what disposition they are, though in the world they dare not divulge it.

942. Not far from the filthy Jerusalem there is also another city which is called the Judgment of Gehenna. Those are there who claim heaven for themselves on account of their own righteousness, and condemn others who do not live according to their notions. Between this city and Gehenna there is seen the appearance of a bridge, handsome enough, of a pale or grey color, where is stationed a black spirit, whom they fear, to forbid their crossing — for on the other side of the bridge is seen Gehenna.

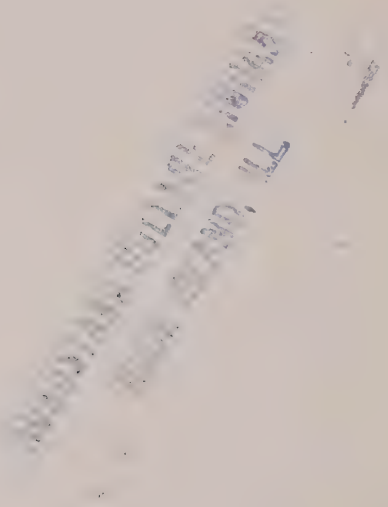
943. Those who in the life of the body had for their end mere sensual pleasures, and loved only to indulge their propensity and to live in luxury and festivity, caring for themselves and the world alone, holding Divine things as of no account, being without faith and charity, are after death introduced first into a life similar to that which they lived in the world. There is a place in front, to the left, at some depth, where there is nothing but sensual pleasures, sports, dancing, feasting, and frivolous talk. Such spirits are brought to this place and then they do not know otherwise than that they are in the world. But the scene is changed: after some tarry here they are brought down into a hell under the buttocks which is merely excrementitious; for such pleasure, which is merely corporeal, is turned into what is excrementitious in the other life. I have seen them there bearing dung and bewailing their lot.

944. Women who from low and mean condition have become rich and in their pride have given themselves up to pleasures and a life of delicacy and ease, reclining on couches like queens, sitting at tables and banquets, and caring for nothing else, when they come into the other life have wretched quarrels with one another, beating, tearing, and pulling one another's hair, and so become like furies.

945. It is otherwise with those who have been born into the pleasures and enjoyments of life, and who have been educated in such things from childhood — such as queens, and others of noble family, and also those of wealthy parentage. These, though they have lived in luxury, splendor, and elegance, provided they have lived at the same time in faith in the Lord and charity toward the neighbor, are among the happy in the other life. For to deprive one's self of the enjoyments of life, of power, and of riches, and to think thus to merit heaven by wretchedness, is a fallacy. But to esteem pleasures and power and riches as nothing in comparison with the Lord, and the life of the world as nothing in comparison with heavenly life, is what is meant by renouncing them, in the Word.

946. I have spoken with spirits as to there being perhaps few ready to believe that there are so many such things in the other life, for the reason that man has no other conception of his life after death than one most general and obscure, which is none at all, and in which he has confirmed himself by the fact that he does not see the soul or spirit with his eyes; and that the learned, though they say that there is a soul or spirit, yet because they stick in factitious words and terms, which still more obscure and even extinguish the understanding of the subject, and because they have regard to themselves and the world, and rarely to the common welfare and to heaven, believe still less than sensual men do. And the spirits with whom I spoke wondered that man is such, when yet he knows that in nature itself and every kingdom of it there are so many

and so various wonders of which he is ignorant — as for example even in man's inner ear, in which there are amazing and unheard of particulars with which a whole book might be filled. In these things every one has faith; but if anything is said about the spiritual world, from which all things and each in the kingdoms of nature exist, scarce any one believes in it — because, as has been said, of his preconceived and confirmed opinion that it is nothing, because he does not see it.



CHAPTER NINTH.

CONTINUATION CONCERNING THE HELLS.

OTHER HELLS, DISTINCT FROM THOSE PREVIOUSLY DESCRIBED.

947. Those who are deceitful and think they can obtain all things by deceitful craft, and have confirmed themselves in this idea by their success in the life of the body, seem to themselves to dwell in a kind of tun, at the left, which is called the infernal tun, over which there is a covering, and outside of it a small globe on a pyramidal base, which they conceive to be the universe, under their inspection and rule. So it really appears to them. Those of them who have persecuted the innocent with craft are there for centuries. I was told that some have remained there for twenty centuries. When they are let out they are under such a fantasy that they suppose the universe to be a globe about which they walk and trample it with their feet, believing themselves to be gods of the universe. I have seen them at times and spoken with them about their fantasy; but since they had acquired this nature in the world, they could not be led out of it. I have also at times perceived with how subtle deceit they could pervert the thoughts, turning them in a moment in other directions and substituting others, so that it could hardly be known that it was done by them — and this in such a manner as to be beyond belief. These spirits on account of their nature are never admitted to men, for they infuse their poison so clandestinely and secretly that it cannot be observed.

948. There is another tun also at the left, as it appears to them, in which are some who in the life of the body supposed when they did evil that they were doing good,

and the converse; so that they put good in place of evil. These remain there for a while, and then are deprived of rationality, when they become as if in sleep; and what they then do is not imputed to them; but yet they seem to themselves to be awake. On their rationality being restored to them they return to themselves and are as other spirits.

949. Toward the left and forward is a sort of chamber in which there is no light, only darkness, from which it is called the dark chamber. In it are those who have coveted the possessions of others, on which they fixed their mind all the time, and took them away without conscience whenever they could under any specious pretence. Among them are some who were in considerable dignity when they lived in the world, and who ascribed to their craftiness the good name of prudence. In that chamber they consult together, just as when they lived in the body, how they may deceive others by fraud. The darkness of the chamber they call their delight. Their appearance was shown to me as clear as in daylight, such as those at length become who are there and have dealt fraudulently. Their face was worse than that of a dead man, livid in color as a corpse, with ghastly hollows. Such they become by spending their life in the torment of anxiety.

950. There was a phalanx of spirits rising up from the side of Gehenna on high toward the front, from whose sphere it was perceived — since the quality of spirits may be perceived from their sphere alone, at their first approach — that they had no regard for the Lord and had a contempt for all Divine worship. Their speech was undulatory. One of them spoke in a scandalous way against the Lord and was at once cast down toward one side of Gehenna. They were working their way from the front up over the head with the desire to find some with whom they could join in subjugating others; but they were hindered on their way and were told that they must desist or it

would be to their hurt. So they stopped, and were then seen to have dark faces with a white band about the head, by which is signified that they regard Divine worship, and thus also the Word of the Lord, as darkness, fit only to hold the common people in the bonds of conscience. Their home is near Gehenna, where are flying dragons, but not venomous; from which this is called the home of dragons. But because they are not deceitful, their hell is not so grievous. Such spirits ascribe all things to themselves and their own prudence, and boast that they fear no one. But it was shown them that a mere hiss would drive them into terror and flight, for a hiss being heard they thought in their terror that all hell was rising to carry them off; and from heroes they suddenly became like women.

951. Those who have thought themselves holy in the life of the body, are in the lower earth before the left foot. They there appear to themselves at times with a shining face, which flows from their idea of their own holiness. But their end is that they are kept in the greatest desire to ascend into heaven, which they suppose to be on high. This desire is increased and is turned more and more into anxiety, which grows more intense until they acknowledge that they are not holy; and when they are taken out of that place, they are enabled to perceive their stench, which is noisome.

952. One who in the world had thought that he lived a holy life — because he was esteemed holy by men and so to deserve a place in heaven — said that he had lived a pious life and had spent much time in prayer, supposing it to be enough to care and take counsel every one for himself. He said also that he was a sinner and was willing to suffer even to being trodden under foot by others, which he called Christian patience, and that he was willing to be least, in order that he might become greatest in heaven. When examined to see whether he had done or wished to do any good service to any one, or any works of charity,

he said that he did not know what these were: all was, he had lived a holy life. But because he had for an end self-preëminence above others, whom he esteemed viler than himself, and especially because he thought himself holy, he appeared in a human form shining white as far as the loins, but was turned first to a dark blue, and then to black; and as he wished to rule over others and despised them in comparison with himself, he became blacker than others. As to those who wish to be greatest in heaven, see above (n. 450, 452).

953. I was led through some dwellings of the first heaven from which I was permitted to see afar off a large sea, heaving with great billows to a distance beyond my sight; and it was told me that those have such fancies and see such a sea, with fear of being sunk in it, who have wished to be great in the world, caring nothing whether by right or by wrong, if only they could gain for themselves glory.

954. Fantasies which have been indulged in the life of the body are turned in the other life into others, which however correspond to the first. For example, with those who have been violent and merciless on earth, their violence and unmercifulness is turned into incredible cruelty; and they seem to themselves to kill their companions, when they meet them, and to torture them in various ways — wherein they take so great delight that they have no higher enjoyment. Those who have been bloodthirsty are delighted to torture spirits — for they suppose spirits to be men, knowing nothing to the contrary — even till they draw blood, on seeing which — for such is their fantasy that they see as it were blood — they are greatly delighted. From avarice spring fancies of seeming to be infested with mice, and such like vermin, according to the species of avarice. Those who have been delighted with mere sensual pleasures, having these for their ultimate object, their highest good, and as it were their heaven, take greatest delight in

dwelling in privies, perceiving there their utmost enjoyment. Some take their enjoyment in urinous and noisome pools, some in mud-holes, and so on.

955. There are various punishments moreover, with which the evil are punished in the other life most severely. They rush into them when they return into their foul lusts, and acquire thereby shame, terror, and horror for such things, until at length they desist from them. The punishments are of various kinds, but in general are punishments of tearing, punishments of rending, punishments under the veil, and many others.

956. Those who are tenacious of revenge and who hold themselves greater than all others, regarding them as of no account in comparison with themselves, suffer the punishment of tearing, after this manner: they are disfigured in face and body until there is scarce any human appearance left; the face becomes like a broad round cake, the arms look like rags and these being stretched out, the man is whirled around on high and all the time toward heaven, while his character is proclaimed in the presence of all until shame penetrates him to the inmost. So he is reduced to praying as a suppliant and to receiving orders. Afterward he is carried to a muddy pool, which is near the filthy Jerusalem, and is plunged and rolled in it till he becomes a figure of mud; and sometimes this is continued until such lust is taken away. In this muddy pool are malicious women belonging to the province of the bladder.

957. Those who in the life of the body have contracted a habit of saying one thing while they think another, especially those who under the appearance of friendship have coveted the possessions of others, wander about and ask those to whom they come whether they can stay with them, saying that they themselves are poor; and when they are received they from innate cupidity covet all they see. But when their nature is discovered, they are expelled with punishment. Sometimes they are miserably racked in various

ways according to the nature of the deceitful hypocrisy which they have acquired, some in the whole body, some in the feet, some in the loins, some in the breast, some in the head, and some only in the region of the mouth. They are subjected to blows forward and backward, such as cannot be described, with violent collision of parts, and again rending asunder, so that they believe themselves torn into small bits; and resistance is induced, to increase the pain. Such are the punishments of rending, with great variety and many times repeated, with intervals, until a terror and horror strikes into them of deceiving by falsehood. Something is removed by each punishment. Those who inflicted the punishment said that they took such delight in punishing they would never want to desist, were it to eternity.

958. There are companies of spirits wandering about who are greatly feared by other spirits. They apply themselves to the lower part of the back, twisting it by quick wrenchings, which no one can prevent, and with a noise directing a constricting and restricting motion upward in the form of a cone with the apex above. Whoever is let into this cone, and especially as he approaches its apex, is miserably racked even to every particle of his joints. They who are let in and so punished are deceitful hypocrites.

959. I was awakened one night out of sleep and heard spirits around me who were wishing to ensnare me in my sleep; and presently falling asleep again I had a sad dream. When I awoke there were suddenly present chastising spirits, to my surprise, who severely punished the spirits that had tried to ensnare me in my sleep. They clothed them, as it were, with bodies, visible to the sight, and with bodily senses, and so tortured them by violent collisions of parts this way and that, with pains induced by resistance. They had a mind to kill them if they could, and from this came their extreme violence. They were mostly sirens — of whom see above (n. 831). The punishment lasted a long

time, and extended around me to many companies, and to my astonishment all the ensnarers were found, though they wanted to hide themselves. Being sirens they tried with many arts to escape punishment, but could not. They sought now to withdraw into their inner nature, now to put on the appearance of others, now to draw the punishment upon others by transference of ideas, feigning now to be children who would be tortured, now good spirits, now angels, with many other evasions, but all in vain. That they were punished so severely surprised me, but it was perceived that the crime is enormous from the necessity for man's being able to sleep in safety, without which the human race would perish. Hence is the necessity for so severe punishment. I perceived that the same thing is done around other men whom they attempt to assail insidiously, though the man knows nothing of it. For one to whom it is not given to speak with spirits and to be with them by inner sense, can hear nothing of this sort, still less see it, when yet the same things exist with all. When man sleeps the Lord guards him most of all.

960. There are certain deceitful spirits who while they lived in the body practised their wiles in secret, and some of them, who for the sake of deceiving have feigned by pernicious arts to be as angels, learn to withdraw themselves into a subtiler nature and take themselves out of the sight of others, thinking to be in this way safe from all punishment. But these just like the others not only undergo the punishment of rending, according to the nature and malice of their deceit, but are also made to adhere together; and when this takes place, the more they desire to be loosened or cut apart from one another, the more closely they are fastened. This punishment involves the greater torment because it answers to their more hidden deceits.

961. Some from habit, some from want of respect for the Holy Scripture, use its words in common talk for forms

of jest or mockery, thinking thus to give point to their jokes and mockings. But such things thought and spoken add themselves to their corporeal and filthy ideas, and in the other life bring upon them much harm; for they return together with what is profane. Such spirits also undergo the punishment of rending, until they desist from such things.

962. There is also the punishment of rending as to thoughts, so that interior thoughts contend with exterior, and this with interior torment.

963. Among punishments a frequent one is the casting over of the veil. The nature of this is that by fantasies impressed upon themselves the spirits who suffer the punishment seem to themselves to be under a veil extended to a great distance. It is like a compact cloud, dense in proportion to the fantasy. Under it they run hither and thither at various speed, fired with the desire of breaking forth from it, until they are wearied out. This usually lasts an hour, more or less, and is accompanied with torture proportioned to the degree of desire of extricating themselves. The veil is for those who although they see the truth are not willing to acknowledge it, by reason of their self-love, and are continually indignant that it is so. Some have under the veil such anxiety and terror that they are in despair as to their ever being liberated, as one told me who had been liberated.

964. There is also another kind of veil, by which they are rolled up as in a cloth, so that they seem to themselves bound hand and foot and body, and they are possessed with the desire of unrolling themselves. Since he was rolled up with one turn the spirit thinks he is going to be easily unrolled, but when he attempts to unroll himself the veil stretches out in length, the roll remaining continuous, until he despairs.

965. These things are said of the hells and their punishments. Infernal torments are not, as some think, the

gnawings of conscience; for those who are in hell have had no conscience, and so cannot suffer torment of conscience. Those who have had conscience are among the happy.

966. This is to be observed, that in the other life no one undergoes any punishment and torture on account of his hereditary evil, but only on account of actual evils which he himself has committed.

967. When the evil are punished, angels are always present who moderate the punishment and alleviate the pains of the sufferers, but cannot take them away. For there is such an equilibrium of all things in the other life that evil punishes itself, and unless it could be taken away by means of punishments, those in whom it exists could not but be kept in some hell to eternity; inasmuch as they would otherwise infest the societies of the good, and offer violence to the order instituted by the Lord, in which lies the safety of the universe.

968. Certain spirits had brought with them from the world the idea that they must not speak with the devil, but flee from him. But they were instructed that he does no harm at all to those whom the Lord protects, even if they were encompassed by all hell, within and without. This it has been given me to know by much astounding experience, so that at length I had no fear of even the worst of the infernal crew, to hinder my speaking with them; and this was granted in order that I might know them what they are. To those who wondered that I spoke with them, I was permitted to say further not only that this would do me no harm, but also that these devils in the other life are those who have been men, and who in the world passed their life in hatred, revenge, and adultery, some of them being then esteemed above others; and yet more, that some of them had been men who were known to me in the world; and that the devil means nothing else than such a crew of hell. Furthermore it was said that men while

they live in the body have with them at least two spirits from hell, as well as two angels from heaven; and that these infernal spirits rule with the evil, but with the good are subjected and compelled to serve. Thus it is a false notion which some hold, that there was a devil from the beginning of creation, other than such as were once men. When they heard these things they were astonished, and confessed that they had held a totally different opinion in regard to the devil and the devil's crew.

969. In so great a kingdom, where all the souls of men from their first creation flock together, and from this earth alone near a thousand thousand every week, while all have each his own nature and genius diverse from that of others, all the ideas of every one being communicated, and all and each to be reduced to order, and this without end, it cannot but be that there are there things without number that have never come into the ideas of man. And since in regard to hell as in regard to heaven scarce any one has conceived any but a single vague idea, it must needs be that the things here described will be found strange and marvellous, especially for the reason that men think spirits have no senses, when yet they have more exquisite sense than men. And in addition, by evil spirits there is superinduced upon them, by artifices unknown in the world, a sense almost like that of the body, which is much grosser.

970. At the end of this chapter will follow a description of vastations.

CHAPTER IX.

1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; even to everything that the ground maketh to creep,

and to all the fishes of the sea, into your hands let them be given.

3. Every moving thing that liveth shall be food for you; as the green herb have I given you all.

4. Only flesh with the soul thereof, the blood thereof, shall ye not eat.

5. And surely your blood, of your souls, will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the soul of man.

6. Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made He man.

7. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

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8. And God spake unto Noah, and to his sons with him, saying,

9. And I, behold, I establish My covenant with you, and with your seed after you;

10. And with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you; of all that go out of the ark, even every wild animal of the earth.

11. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.

12. And God said, This is the token of the covenant which I make between Me and you and every living soul that is with you, for perpetual generations:

13. I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.

14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud,

15. And I will remember My covenant, which is between Me and you and every living soul of all flesh; and the waters shall no more become a flood to destroy all flesh.

16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.

17. And God said unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth.

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18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19. These three were the sons of Noah; and of these was the whole earth overspread.

20. And Noah began to be a husbandman, and planted a vineyard:

21. And he drank of the wine and was drunken; and he was uncovered in the midst of his tent.

22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24. And Noah awoke from his wine, and knew what his younger son had done unto him.

25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26. And he said, Blessed be Jehovah, the God of Shem; and let Canaan be his servant.

27. God enlarge Japheth, and he shall dwell in the tents of Shem; and let Canaan be his servant.

28. And Noah lived after the flood three hundred and fifty years.

29. And all the days of Noah were nine hundred and fifty years: and he died.

CONTENTS.

971. Now follows the state of the regenerate man, and first the dominion of the internal man and the compliance of the external.

972. Namely: all things of the external man are subject to the internal and will serve it — verses 1–3; but man must be particularly careful not to immerge the goods and truths of faith in lusts, nor to confirm evils and falsities by goods and truths, which are of the internal man, since this cannot but condemn him to death, and punish him — verses 4, 5; and thus destroy in him the spiritual man, or the image of God — verse 6. If this is not done, then all things will prosper with him — verse 7.

973. Then the state of the man after the flood is treated of, whom the Lord so formed that He could be present with him through charity, and that thus man might not again perish, as did the last posterity of the Most Ancient Church — verses 8–11.

974. Next the state of man after the flood, who is able to receive charity, is described by the bow in the cloud, which he resembles — verses 12–17; that the bow regards the man of the church, or the regenerate man — verses 12, 13; every man in general — verses 14, 15; the man who can be regenerated in particular — verse 16; thus not only the man within the church, but also the man without the church — verse 17.

975. Afterward the Ancient Church in general is treated of, and then by Shem is meant inward worship, by Japheth corresponding outward worship, by Ham faith separate from charity, by Canaan outward worship separate from

inward — from verse 19 to the end. That this church on account of its wishing to investigate the truths of faith from itself and by reasonings first lapsed into errors and perversions — verses 19–21. That those who are in outward worship separate from inward, for such reason mock at the very doctrine of faith — verse 22. But those who are in inward worship and thence in outward worship interpret such things for good and excuse them — verse 23. Those who are in outward worship separate from inward are most vile — verses 24, 25; and yet may perform vile services in the church — verses 26, 27.

976. Lastly the duration of the first Ancient Church and its state are described by the years of the age of Noah — verses 28, 29.

INTERNAL SENSE.

977. The subject here being the regenerate man, we must show briefly what his quality is as compared with that of the unregenerate. From this comparison the quality of both may be known. The regenerate man has a conscience of good and of truth. From conscience he does good, and from conscience he thinks truth. The good which he does is the good of charity, and the truth which he thinks is the truth of faith. The unregenerate man has no conscience, or if he has any, it is not the conscience of doing good from charity, and of thinking truth from faith, but from some love for the sake of self and the world. Consequently his conscience is spurious or false. The regenerate man has joy when he acts according to conscience, and he has anxiety when he is compelled to do anything, or think anything, contrary to conscience; but it is not so with the unregenerate man. He, for the most part, does not know what conscience is; still less does he do anything according to conscience, or contrary to conscience, but according to what favors his loves, from which

he has his joy; while what is contrary to them brings anxiety. The regenerate man has a new will and a new understanding. This new will and new understanding are his 2
conscience, that is, they are in his conscience, by means of which the Lord works out the good of charity and the truth of faith. The unregenerate man has no will, but in place of will, lust, and thence proneness to all evil; and he has no understanding, but in place of it reasoning and hence a tendency to all falsity. The regenerate man has heavenly and spiritual life, but the unregenerate man has only bodily and worldly life; what ability he has for thinking and understanding what is good and true, is from the life of the Lord through remains, which have been described before, from which he has the faculty of reflecting. In the regenerate man the internal man rules and the external complies, but in the unregenerate man the external man rules and the internal is quiescent, as if there were none. The regenerate man knows, or may know if he reflects, what the internal man is and what the external; but the unregenerate man does not know at all, nor can he know even if he reflects, since he does not know what the good and truth of faith from charity is. From these things it is evident what is the nature of the regenerate man, and what is that of the unregenerate; and that there is a difference like that between summer and winter, and between light and darkness. The regenerate is therefore a living man, but the unregenerate is a dead man.

978. Few if any at this day know what the internal man is, and what the external. They suppose them to be one and the same, and indeed chiefly for the reason that they believe they do what is good and think what is true from their proprium. This belief the proprium has in itself. But the internal man is as distinct from the external as is heaven from earth. The learned as well as the unlearned, when they reflect upon it, have no other conception of the internal man than that it is thought, because it is within;

and of the external man than that it is the body and its sense and pleasure, because this is without. But thought, which they suppose to be of the internal man, is not of the internal. In the internal man there are only goods and truths, which are of the Lord, and in the interior man is implanted conscience by the Lord; and yet the evil, even the worst of men have thought, and those also who have no conscience have thought. From this it is evident that man's thought is not of the internal man, but of the external. That the body and its sense and pleasure is not the external man, is evident from this, that spirits, who have no body such as they had while they lived in the world,
2 have all the same an external man. But what the internal man is, and what the external, no one can ever know unless he knows that there is in every man a celestial and spiritual, which corresponds to the angelic heaven; a rational, which corresponds to the heaven of angelic spirits; and an interior sensual, which corresponds to the heaven of spirits. For there are three heavens, and the same number in man; and these heavens are quite distinct one from another. Hence it is that after death a man who has conscience is first in the heaven of spirits, and afterward taken up by the Lord into the heaven of angelic spirits, and at length into the angelic heaven. But this could never be done if there were not the same number of heavens within him, to which and their state he may correspond. From this it could be made clear to me what constituted the internal and what the external man. Celestial and spiritual things form the internal man, rational things the interior or middle man, sensual things — not of the body but derived from bodily things — the external man; and this not only with man, but also with spirits.
3 To speak in the language of philosophy — these three are as end, cause, and effect. It is known that there can never be any effect unless there be a cause, and never any cause unless there be an end. Effect, cause, and end, are as dis-

tinct as exterior, interior, and inmost. Properly speaking, the sensual man, that is, he who thinks from sensual things, is the external man, and the spiritual and celestial man is the internal man; but the rational man is mediate between the two, and by this, or by what is rational, there is communication of the internal man with the external. I know that few apprehend these things, for the reason that they live in externals and think from externals. Hence some make themselves out to be like brutes and believe that when the body dies they will die altogether. But when they die, they then first begin to live. Then in the other life the good live at first the sensual life in the world or heaven of spirits, next the interior sensual life in the heaven of angelic spirits, and lastly the inmost sensual life in the angelic heaven. This life, the angelic, is the life of the internal man, about which almost nothing can be said which can be apprehended by man. The regenerate however 4
may know, if they reflect, that it is from good and truth, and from combat. For it is the life of the Lord with man, since the Lord through the internal man produces the good of charity and the truth of faith in his external man. What comes thence to perception in his thought and affection is a certain general idea in which are innumerable things coming from the internal man which man never perceives before he comes into the angelic heaven. As to the nature of this general idea see what is said above from experience (n. 545). But what has been said about the internal man, being above the apprehension of many, is not necessary to salvation. Only let them know that there is an internal man and an external, and let them acknowledge and believe that all good and truth is from the Lord.

979. These things have been premised in regard to the state of the regenerate man and the influx of the internal man into the external, because the subject in this chapter is the regenerate man and the dominion of the internal man over the external, with the compliance of the latter.

980. Verse 1. *And God blessed Noah, and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.* "God blessed" signifies the presence and grace of the Lord; by "Noah and his sons" is signified the Ancient Church; by "Be fruitful" are signified the goods of charity; by "multiply" are signified the truths of faith, which should now gain increase; by "replenish the earth" is signified in the external man.

981. *And God blessed.* That this signifies the presence and grace of the Lord, is evident from the signification of blessing. Blessing in the Word signifies in the outward meaning enriching with every earthly and bodily good, as in fact the Word is explained by all who remain in the outward meaning, as the Jews did formerly and still do, and also Christians, especially at this day. For this reason they have placed and still place the Divine blessing in riches and abundance of all things, and in their own glory. But blessing in the internal sense signifies enriching with every spiritual and heavenly good. And because this blessing is never given, nor can be given, except from the Lord, therefore blessing signifies the presence and grace of the Lord. The presence and grace of the Lord bears this blessing with itself. It is said presence, because the Lord is present only in charity, and here the spiritual regenerate man is now treated of, who acts from charity. The Lord is present with every man, but as far as man is distant from charity, so far the presence of the Lord is, so to speak, more absent, or the Lord is more remote. It is said grace, and not mercy, for the reason hitherto, as I suppose, unknown, that celestial men do not speak of grace, but of mercy, while spiritual men speak not of mercy but of grace. This comes from the fact that celestial men acknowledge that the human race is only filthy, and in itself excrementitious and infernal; and so they implore the mercy of the Lord, for mercy is predicated in such a condition. But spiritual men, though they know that such is

the case, do not acknowledge it, because they are in their proprium and love it; and therefore they can with difficulty speak of mercy, but can easily speak of grace. This comes from the degree of humiliation of the one and the other. The more one loves himself and thinks he can do good of himself and thus merit salvation, the less he can implore the mercy of the Lord. That some can implore grace is because it has become a customary form, and then there must needs be in their grace but little of the Lord and much of themselves. This any one can find out in himself when he speaks of the grace of the Lord.

982. That by "Noah and his sons" is signified the Ancient Church has been said and shown before, and is evident from what follows.

983. That by "Be fruitful" are signified the goods of charity, and by "multiply" the truths of faith, which should now gain increase, is evident from the signification of both expressions in the Word, where being fruitful, or producing fruit, is predicated of charity, and multiplying of faith — see what has been said of their signification before (n. 43, 55). But for further confirmation the following passages may be cited — in Jeremiah: *Return, O backsliding children . . . and I will give you shepherds according to Mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and made fruitful in the land* (iii. 14–16). Here being multiplied stands plainly for increasing in knowledge and understanding, that is, in faith; and made fruitful stands for the goods of charity; for the subject is the planting of the church, in which faith precedes, or multiplication. Again: *And I will gather the remnant of My flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply* (xxiii. 3). Here it is said of a church that is planted, that it will thus be fruitful as to the goods of charity and be multiplied as to the truths of faith. In Moses:

And I will have respect unto you, and make you fruitful, and multiply you; and will establish My covenant with you (Lev. xxvi. 9). The celestial church is here described in the internal sense, and therefore being fruitful is predicated of the goods of love and charity, and being multiplied of the goods and truths of faith. In Zechariah: *I will redeem them; and they shall be multiplied as they have been multiplied* (x. 8). That being multiplied is here predicated of the truths of faith is plain from this, that they are to be redeemed. In Jeremiah: *The city shall be builded upon her own heap. . . . And out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them, and they shall not be few . . . their children also shall be as aforetime* (xxx. 18–20). Affections for truth and truths of faith are here meant, affections for truth are expressed by thanksgiving and the voice of them that make merry, and the increase of truths of faith by multiplying them. Children also here stand for truths.

984. That by replenishing the earth is signified in the external man, is evident from the signification of the earth, as the external man, of which we have spoken several times before. In regard to the goods of charity and the truths of faith with the regenerate man the case is this. They are implanted in his conscience; and because they are implanted through faith, or through hearing of the Word, they are first in his memory, which is of the external man. When the man is regenerated and his internal man acts, then likewise fructification and multiplication take place. The goods of charity put themselves forth in the affections of the external man, and the truths of faith in the memory, and in each they increase and multiply. What this multiplication is every regenerate man may know, for things that confirm are continually at hand, both from the Word and from the rational man, and even from outward knowledge. Thus he confirms himself more and

more, which is the effect of charity, the Lord alone operating through charity.

985. Verse 2. *And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air; even to every thing that the ground maketh to creep, and to all the fishes of the sea, into your hands let them be given.* "And the fear of you and the dread of you" signifies the rule of the internal man, fear having regard to evils and dread to falsities; "shall be upon every beast of the earth" signifies upon lusts which are of the heart; "and upon every fowl of the air" signifies upon falsities, which are of the reason; "even to everything that the ground maketh to creep" signifies affections for good; "and to all the fishes of the sea" signifies outward knowledges; "into your hands let them be given" signifies the possession of the internal man in the external.

986. *And the fear of you and the dread of you.* That this signifies the rule of the internal man, and that fear has regard to evils and dread to falsities, may be evident from the state of the regenerate man. The state of man before he is regenerated is that the lusts and falsities of the external man continually predominate, and hence there is combat. But when he is regenerated the internal man rules over the external, that is, over its lusts and falsities. When the internal man rules, man is in fear on account of evils and in dread on account of falsities; for both evils and falsities are against conscience, and to act against conscience affects him with horror. The internal man how- 2
ever is not in fear of evils, nor in dread on account of falsities, but the external man. For this reason it is here said that the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, that is, upon all lusts, which are signified by the beast, and upon falsities, which are signified by the fowl of the air. This fear and this dread appear as if they were of the man, but the case is this: there are with every man, as has been

said before, at least two angels, by whom communication is given him with heaven, and two evil spirits, by whom he has communication with hell. When the angels rule, as takes place with the regenerate man, then the evil spirits who are present do not aspire to do anything at all against good and truth, because they are then in bonds; and when they attempt to do anything evil, or to speak anything false — that is, to excite it — they are at once in an infernal fear and terror. This fear and terror is what is perceived in man for those things which are against conscience. For this reason also when the man first does or speaks anything against conscience, he comes into temptation and into the pangs of conscience — that is, into a certain infernal tor-
3 ment, as it were. Fear is predicated of evils and terror of falsities, for this reason: the spirits with man do not so much fear to do evil as they fear to speak falsities; for man is born again and acquires conscience by means of the truths of faith, for which reason spirits are not permitted to excite falsities. In every one of them there is nothing but evil, so that they are in evil; their very nature and all their effort from it is evil; and since they are in evil and their proper life consists in evil, they are pardoned for doing evil when they are serving any use. But it is not permitted them to speak anything false, and this in order that they may learn what is true, and thus so far as possible be amended, so that they may serve some low use; but more will be told of these spirits, by the Divine mercy of the Lord, hereafter. Such is the case with the regenerate man, for his conscience is formed of the truths of faith. Hence his conscience is a conscience of what is right. What is false is to him the very evil of life, because it is contrary to the truth of faith. It was otherwise with the man of the Most Ancient Church, who had perception. He perceived evil of life as evil, and falsity of faith as falsity.

987. *Upon every beast of the earth.* That this signifies

over the lusts of the heart is evident from the signification of beasts in the Word, where they signify either affections or lusts, affections for good being signified by gentle, useful, and clean beasts; and affections for evil, or lusts, by those that are fierce, useless, and unclean — of which see above (n. 45, 46, 142, 143, 246, 776). Here as lusts are signified, they are called beasts of the earth, not beasts of the field. With regard to the rule of the regenerate man over lusts, it is to be known that those are in the greatest error, and are never regenerated, who believe that they can of themselves rule over evils. For man is nothing but evil, he is a mass of evils, all his will is merely evil — which is what is said in the preceding chapter (viii. 21), that "the imagination of man's heart is evil from his youth." It has been shown me by living experience that a man and spirit, even an angel, in himself regarded, that is, as to all that is his own, is but vilest excrement; and that left to himself he breathes nothing but hatred, revenge, cruelty, and most foul adultery. These things are his own, these 2
are his will, as may also be evident to every one, if he reflects, merely from this, that man when born is the vilest creature living, among all wild animals and beasts. And when he grows up and becomes his own master, if not hindered by outward bonds, of the law, and bonds which he imposes on himself for the purpose of gaining great honor and wealth, he would rush into every crime, and not rest before he had subjugated all in the universe, and raked together the wealth of all in the universe; nor would he spare any but those who submitted to be his humble servants. Such is the nature of every man, although those are unaware of it who are powerless and to whom such attempts are impossible, and also those who are in the bonds above mentioned. But let the possibility and power be given, and the bonds be relaxed, and they would rush on to the extent of their ability. Wild animals never show such a nature. They are born into a certain order of their

nature. Those which are fierce and rapacious do others harm, but only for the sake of defending themselves, and their devouring other animals is to allay their hunger, and when this is allayed they do harm to none. But it is altogether different with man. From this it is evident what is
3 the nature of man's proprium and will. Since man is such mere evil and excrement, it is evident that he can never of himself rule over evil. It is an utter contradiction for evil to be able to rule over evil, and not only over evil, but also over hell; for every man is in communication through evil spirits with hell, and thereby the evil in him is aroused. From all this every one may know, and he who has a sound mind may conclude, that the Lord alone rules over evil in man and over hell with him. In order that the evil in man may be subjugated, that is, hell, which strives every moment to rush in upon him and destroy him forever, man is regenerated by the Lord and endowed with a new will, which is conscience, through which the Lord alone performs all good. These are points of faith — that man is nothing but evil, and that all good is from the Lord. They are therefore not only known by man, but also acknowledged and believed; and if he does not so acknowledge and believe in the life of the body, it is shown him to the life in the life to come.

988. *And upon every fowl of the air.* That this signifies upon falsities of reasoning is evident from the signification of fowl. Fowls in the Word signify intellectual things — those that are gentle, useful, and beautiful signifying intellectual truths, and those that are fierce, useless, and ugly signifying intellectual falsities, or falsities of reasoning. That they signify intellectual things may be seen above (n. 40, 776, 870). From this it is also evident that fowls signify reasonings and their falsities. That there may be no doubt let the following passages — in addition to those cited about the raven (n. 866) — serve for confirmation. In Jeremiah: *I will appoint over them four kinds, saith Je-*

hovah : the sword to slay, and the dogs to drag, and the fowls of heaven, and the beasts of the earth, to devour and to destroy (xv. 3). In Ezekiel : *Upon his ruin all the fowls of the heaven shall dwell, and all the wild animals of the field shall be upon his branches* (xxxi. 13). In Daniel : *And upon the bird of abominations shall be desolation* (ix. 27). In John : *Babylon . . . is become . . . a hold of every unclean and hateful bird* (Apoc. xviii. 2). Many times it is said in the Prophets that carcases should be given for meat to the fowl of the air and to the beast of the field (Jer. vii. 33 ; xix. 7 ; xxxiv. 20 : Ezek. xxix. 5 ; xxxix. 4 : Ps. lxxix. 2 : Isa. xviii. 6). By this was signified that they should be destroyed by falsities, which are the fowls of the air, and by evils, or lusts, which are the beasts of the earth.

989. As for dominion over falses, it is the same as with dominion over evils — man cannot have the least dominion of himself. Since the subject is here the dominion of the regenerated man over lusts, or the beast of the earth, and over falsities, or the fowl of the air, it is to be known that no one can ever say that he is regenerated unless he acknowledges and believes that charity is the primary thing of his faith, and unless he is affected with love toward the neighbor and feels for him. Of charity his new will is formed. Through charity the Lord brings about good, and thereby truth, but not through faith without charity. There are some who perform works of charity from obedience alone, that is, because it is so commanded by the Lord, and yet are not regenerated. These if they do not place righteousness in their works are regenerated in the other life.

990. *Even to everything that the ground maketh to creep.* That this signifies affections for good is evident both from what precedes and from the signification of the ground, from which they are produced or creep forth — from what precedes since there evils and falsities are treated

of, over which the regenerate man rules, and therefore here affections for good, which are given into his hands; and from the signification of the ground, from which they are produced or creep forth, since the ground is in general the man of the church and whatever is of the church, and thus here whatever is produced by the Lord through the internal man in the external. The ground itself is in the external man, in his affections and memory. It appears as if man produced what is good, and therefore it is said everything that the ground maketh to creep; but this is only the appearance; good is produced through the internal man by the Lord, since, as has been said, there is nothing of good and truth except from the Lord.

991. *And to all the fishes of the sea.* That this signifies outward knowledges is evident from the signification of a fish. Fishes in the Word signify knowledges which spring from things of sense. For knowledges are of three kinds, intellectual, rational, and sensual. All these are planted in the memory, or rather memories, and are called forth thence in the regenerate man, through his internal man. These knowledges which are from things of sense come to man's sensation or perception when he lives in the body, for he thinks from them. The other knowledges, which are interior, do not so come before man puts off the body and comes into the other life. That fishes or the creeping things which the waters produce signify outward knowledges, may be seen above (n. 40); and that a whale or sea monster signifies the generals of outward knowledges (n. 42). It may be evident moreover from the following passages in the Word — in Zephaniah: *I will consume man and beast; I will consume the fowls of the heavens, and the fishes of the sea* (i. 3) — where the fowls of the heavens stand for things of reason, and the fishes of the sea for lower things of reason, or for man's thought from sensuous knowledges. In Habakkuk: *And makest man as the fishes of the sea, as the creeping things that have no*

ruler over them (i. 14) — where making man as the fishes of the sea means that he is altogether sensual. In Hosea: *Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the wild animal of the field and the fowl of heaven; yea, the fishes of the sea also shall be taken away* (iv. 3) — where fishes of the sea stand for knowledges from things of sense. In David: *Thou hast put all things under His feet: all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas* (Ps. viii. 6–8) — describing the dominion of the Lord in man, the fish of the sea standing for outward knowledges. That seas signify the gathering together of knowledges, outward or inward, may be seen above (n. 28). In Isaiah: *The fishers also shall lament, and all they that cast angle into the Nile shall mourn, and they that spread nets upon the faces of the waters shall languish* (xix. 8) — fishers standing for those who trust only in things of sense, and out of these hatch falsities, the subject being Egypt, or the realm of outward knowledge.

992. *Into your hands let them be given.* That this signifies the possession of the internal man in the external, is evident from what has been already said, and from the signification of hand (as above, n. 878). It is said into your hands let them be given, because such is the appearance.

993. Verse 3. *Every moving thing that liveth shall be food for you; as the green herb have I given you all.* "Every moving thing that liveth" signifies all pleasures in which there is good which is living; "shall be food for you" signifies their enjoyment, which they enjoy; "as the green herb" signifies what is vile of enjoyments; "have I given you all" signifies enjoying on account of use.

994. *Every moving thing that liveth.* That this signifies all pleasures in which there is good which is living, is evident from the signification of a moving [or creeping] thing, as shown before. That moving things here signify all clean

beasts and birds, is evident to every one, for it is said that they are given for food. Creeping things in their proper sense are such as are vilest of all, as named in Leviticus (xi. 23, 29, 30), and were unclean. But in a broad sense, as here, animals are meant which are given for food; yet they are here called moving or creeping things, because they signify pleasures. Man's affections are signified in the Word by clean beasts, as already said; but since they are perceived only in his pleasures, so that he calls them
2 pleasures, they are here called creeping things. Pleasures are of two kinds, those of the will and those of the understanding. In general there are the pleasures of possession of land and wealth, the pleasures of honor and office in the state, the pleasures of marriage love and of love for infants and children, the pleasures of friendship and of converse with companions, the pleasures of reading, of writing, of knowing, of being wise; and many others. There are also the pleasures of the senses — as of hearing, which is in general that from the sweetness of music and song; and of seeing, which is in general that of various and manifold beauties; and of smelling, which is from the sweetness of odors; and of tasting, which is from the agreeableness and wholesomeness of foods and drinks; and of touch, from many pleasing sensations. These kinds of pleasures, because they are felt in the body, are called pleasures of the body. But no pleasure ever exists in the body unless it exists and subsists from an interior affection, and no interior affection exists except from one more in-
3 terior, in which is its use and end. The things which are interior in order even from the inmost are not perceived by man while he lives in the body, and most men hardly know that they exist, still less that they are the source of pleasures; when yet nothing can ever exist in externals unless from what is interior in order. Pleasures are only ultimate effects. Interiors do not lie open to view as long as men live in the body, except to those who reflect upon

them. In the other life they first come forth to view, and indeed in the order in which they are elevated by the Lord toward heaven. Interior affections with their enjoyments manifest themselves in the world of spirits, the more interior with their delights in the heaven of angelic spirits, and the still more interior with their happiness in the heaven of angels; for there are three heavens, one more interior, more perfect, and more happy than another (see n. 459, 684). These interiors unfold and present themselves to perception in the other life; but as long as man lives in the body, since he is all the time in the idea and thought of corporeal things, these interior things are as it were asleep, being immersed in the corporeal. But yet it may be evident to any one who reflects, that all pleasures are such as are the affections that are interior in order, and that they receive from these all their essence and quality. Since the affections that are interior in order are felt in 4
outmosts or in the body as pleasures, they are called creeping things, but they are only corporeal things affected by internal — as may be evident to every one merely from sight and its pleasures. Except there be interior sight, no eye can ever see. The sight of the eye exists from interior sight, and for this reason after the death of the body man sees equally as well and even better than when he lived in the body — not indeed worldly and corporeal things, but those of the other life. Those who were blind in the life of the body, see in the other life as well as those who had keen vision. So too when man sleeps, he sees in his dreams as clearly as when awake. It has been given me to see by internal sight the things in the other life more clearly than I see the things in the world. From these things it is evident that external sight exists from interior sight, and this from sight still more interior, and so on. It is similar with every other sense and with every pleasure. Pleasures are likewise in other parts of the Word called 5
creeping things, with a distinction between the clean and

the unclean, that is, between pleasures the enjoyments of which are living, or heavenly, and pleasures the enjoyments of which are dead, or infernal — as in Hosea: *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). That here the wild animal of the field, the fowl of the heavens, and the creeping thing, signify such things in man as have been said, may be evident from the subject's being a new church. In David: *Let the heavens and the earth praise Jehovah, the seas, and everything that moveth therein* (Ps. lxix. 34). The seas and the things that move therein cannot praise Jehovah, but the things in man that are signified by them and are living, thus from what is living within them. Again: *Praise Jehovah . . . wild animal and every beast, creeping thing and winged fowl* (cxlviii. 10) — with similar mean-
6 ing. That by creeping thing here nothing else is meant than good affections from which are pleasures, is evident also from creeping things being with this people unclean — as will be plain from what follows. Again: *O Jehovah . . . the earth is full of Thy riches; the sea, great and wide, wherein are things creeping without number. . . . These wait all upon Thee, that Thou mayest give them their food in due season. Thou givest them, they gather; Thou openest Thy hand, they are filled with good* (civ. 24–28). Here in the internal sense by seas are signified spiritual things, by things creeping all things that live therefrom; their enjoyment is signified by giving them food in due season, and by their being filled with good. In Ezekiel: *And it shall come to pass that every living soul that creepeth, in every place whither the two rivers come, shall live; and there shall be a very great multitude of fish, because these waters are come thither, and they shall be healed and everything shall live whithersoever the river cometh* (xlvii. 9). Here are meant the waters of the New Jerusalem; these waters stand for spiritual things from a heavenly

origin; the living soul that creepeth, for affections for good, and for the pleasures therefrom, both of the body and of the senses; that these live from the waters, or from spiritual things from a heavenly origin, is very evident. That filthy pleasures too, which have their origin in the 7
proprium, thus in its foul lusts, are also called creeping things, is evident in Ezekiel: *So I went in and saw; and behold every form of creeping thing and of beast, the abomination, and all the idols of the house of Israel, portrayed upon the wall round about* (viii. 10). Here the form of creeping thing signifies filthy pleasures whose interiors are lusts, and the interiors of these, hatreds, revenges, cruelties, and adulteries; such are the creeping things, or lusts of pleasures, from love of self and the world, or proprium, which are their idols because they regard them as enjoyments, love them, have them for gods, and thus adore them. These creeping things in the representative church, because they had such vile signification, were likewise so unclean that it was not permitted even to touch them; and he who but touched them was unclean — as may be seen in Leviticus (v. 2; xi. 31–33; xxii. 5, 6).

995. *Shall be food for you.* That this signifies its enjoyment which they should receive, may be evident from this, that any pleasure not only affects man, but also sustains him, like food. Pleasure without enjoyment is not pleasure, but is something without life, and only from enjoyment is and is called pleasure. Such also as is the enjoyment, such is the pleasure. Corporeal and sensual things are in themselves only material, lifeless, and dead; but from enjoyments which come in order from interiors, they have life. From this it is evident that such as is the life of the interiors, such is the enjoyment of pleasures, for in enjoyment is life. The enjoyment in which is good from the Lord is alone living, for it is then from the very life of good; for which reason it is here said, every moving thing that liveth shall be food for you — that is, for enjoy-

2 ment. Some think that no one ought ever to live in the pleasures of the body and its senses who wishes to be happy in the other life, but ought to renounce all such things on the ground that they are corporeal and worldly, withdrawing man and keeping him away from spiritual and heavenly life. But those who think so and therefore reduce themselves to voluntary misery while they live in the world, are not informed what the real case is. No one is forbidden to enjoy the pleasures of the body and its senses, that is, the pleasures of possession of lands and wealth; the pleasures of honor and office in the state; the pleasures of marriage love and of love for infants and children; the pleasures of friendship and of intercourse with companions; the pleasures of hearing, or of the sweetness of singing and music; the pleasures of sight, or of beauties, which are manifold, as those of becoming dress, of elegant dwellings with their furniture, beautiful gardens, and the like, which are delightful from harmony of form and color; the pleasures of smell, or of fragrant odors; the pleasures of taste, or of the flavors and benefits of food and drink; the pleasures of touch. For these are outmost or bodily affections arising from interior affections, as already said.

3 Interior affections, which are living, all derive their enjoyment from good and truth, and good and truth their enjoyment from charity and faith, and so from the Lord, thus from life itself; wherefore the affections and pleasures therefrom are living. And since genuine pleasures have this origin, they are denied to no one. Indeed, when they are from this origin their enjoyment indefinitely surpasses enjoyment not from this source, which is in comparison filthy. For example, the pleasure of marriage love, when it has its origin from true marriage love, surpasses immeasurably pleasure that has not this origin, so much so that those who are in true marriage love are in a heavenly enjoyment and happiness, since it comes down from heaven. This was acknowledged by the men of the Most Ancient Church.

The enjoyment from adulteries felt by adulterers was to these men so abominable that when they thought of it they shuddered. From this it may be evident what is the nature of the enjoyment that does not flow from the true fountain of life, or from the Lord. That the pleasures 4 above mentioned are never denied to man, and that so far from being denied they are then first really pleasures when drawn from their true origin, may also be evident from this, that very many who have lived in power, dignity, and opulence in the world, and who had all pleasures in abundance, both of the body and of the senses, are among the blessed and happy in heaven, and with them interior enjoyments and blessings are now living, because they have their origin from the goods of charity and the truths of faith in relation to the Lord. And since they regarded all their pleasures as from charity and faith in the Lord, they regarded them from use, which was their end. Use itself was most enjoyable to them, and from this was the enjoyment of their pleasures — see what has been related from experience (n. 945).

996. That the green herb signifies the vile things of enjoyments may be evident from what has been said. They are called the green herb because they are only worldly and corporeal, or external. For, as already said, pleasures, which are in what is corporeal, or outmost, have their origin from enjoyments interior in order. Enjoyments which are perceived in outmosts or corporeals, are vile in comparison. For it is the nature of every enjoyment to be more vile as it goes more to externals, and more happy as it goes more to internals. For this reason, as we have said, in proportion as externals are stripped off, or rolled away, enjoyments become more delightful and happy — as may be evident enough from man's enjoyment of pleasures being vile while he lives in the body, in comparison with his enjoyment after the life of the body, when he comes into the world of spirits; so vile indeed that good spirits utterly

spurn the enjoyments of the body, nor would they return to them if all in the whole world should be given them.
2 The enjoyment of these spirits in like manner becomes vile when they are taken up by the Lord into the heaven of angelic spirits; for they then throw off these interior enjoyments and enter into those that are still more interior. So again to angelic spirits the enjoyment which they have had in their heaven becomes vile when they are taken up by the Lord into the angelic or third heaven, in which heaven, since internal things are there living, and there is nothing but mutual love, the happiness is unspeakable — see what is said of interior enjoyment or happiness above (n. 545). From these things it may be evident what is signified by "as the green herb have I given you all." Inasmuch as creeping or moving things signify both pleasures of the body and pleasures of the senses, of which the green herb is predicated, the word in the original language is one which signifies both esculent and green — esculent in reference to pleasures of affections of the will, or celestial affections, and green in reference to pleasures of affections
3 of the understanding, or spiritual affections. That the esculent herb and green herb signify what is vile, is evident in the Word — as in Isaiah: *For the waters of Nimrim shall be desolate; for the grass is dried up, the herbage is consumed, there is no green thing* (xv. 6). Again: *Their inhabitants were short of hand, they were dismayed, and put to shame; they became the herb of the field, and the green herbage, the grass on the house tops* (xxxvii. 27) — the green herbage standing for what is most vile. In Moses: *The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs* (Deut. xi. 10) — where a garden of herbs stands for what is vile. In David: *For the evil doers shall soon be cut down like the grass, and wither as the green herbage* (Ps. xxxvii. 2) — where the grass and the green herbage stand for what is most vile.

997. *Have I given you all.* That this signifies enjoyment on account of use is because it is for food; for whatever is given for food is for use. With regard to use — those who are in charity, that is, in love to the neighbor, from which is all living enjoyment of pleasures, do not look to the enjoyment of pleasures except on account of their use. For there is no charity unless there are works of charity. Charity consists in work, or in use. He who loves the neighbor as himself, perceives no enjoyment of charity except in its exercise, or in use; and therefore a life of charity is a life of uses. Such is the life of the whole heaven; for the kingdom of the Lord, because it is the kingdom of mutual love, is a kingdom of uses. Every pleasure, therefore, which is from charity, has its enjoyment from use. The more noble the use, the greater the enjoyment. Consequently, according to the essence and quality of their use angels have happiness from the Lord. And so z with every pleasure, the more noble its use, the greater is its enjoyment. For example, the enjoyment of marriage love, because from it is the seminary of human society, and from this the kingdom of the Lord in the heavens — the greatest of all uses — has in it so much happiness that it is the very happiness of heaven. It is the same with other pleasures, but with a difference according to the performance of uses, which are so manifold that they can scarcely be classed in genera and species — some looking more nearly and directly, and some more remotely and indirectly, to the kingdom of the Lord, or to the Lord. From these things it is further evident that all pleasures are granted to man, but for the sake of use; and that they thus, with difference according to their use, partake of and have their life from heavenly happiness.

998. Verse 4. *Only flesh with the soul thereof, the blood thereof, shall ye not eat.* "Flesh" signifies the voluntary part of man; "the soul" signifies the new life; "the blood" signifies charity; "not eat" signifies not min-

gle together; wherefore by not eating flesh with the soul thereof, the blood thereof, is meant not mingling profane things with holy.

999. That flesh signifies the voluntary part of man is evident from the signification of flesh in its proper sense in reference to man when corrupt. Flesh in general signifies the whole man, and especially the corporeal man — as may be seen above (n. 574); and since it signifies the whole man, and especially the corporeal, it signifies what is proper to man, consequently his voluntary part. Man's voluntary part, or his will, is nothing but evil; and therefore flesh predicated of man, because he is such, signifies all lust, or all concupiscence — since man's will is nothing but lust, as occasionally shown before. And because flesh had this signification, such was also the representation of the flesh which the people lusted after in the desert — as in Moses: *And the mixed multitude that was among them fell a lusting; and the children of Israel also wept again, and said, Who shall give us flesh to eat?* (Num. xi. 4.) Here it is plainly lust that is called flesh, for it is said that they fell a lusting, saying, Who shall give us flesh? It is likewise evident from what follows — *While the flesh was yet between their teeth, ere it was chewed, the anger of Jehovah was kindled against the people, and Jehovah smote the people with a very great plague. And the name of that place was called the graves of lust* [*Kibroth-hattaavah*]*; because there they buried the people that lusted* (ver. 2 33, 34). It may be evident to every one that such a plague would never have been sent among the people on account of their lusting after flesh, thus not on account of a lust for flesh, since this is natural when man has been kept from eating it for a long time, as the people then had in the wilderness. But a deeper reason lies hidden, which is spiritual, namely, that the people were of such a nature as to loathe what was signified and represented by manna — as is evident also from the sixth verse — and to desire only

such things as were signified and represented by flesh, the things of their own will, which are of lusts, and in themselves excrementitious and profane. It was because that church was representative, from the representation of such things, that the people were afflicted with so great a plague; for what was done among the people was represented spiritually in heaven. Manna represented in heaven what was heavenly, and the flesh which they lusted after, what was filthy in their will. For this reason, because they were of such nature, they were punished. From these and other passages in the Word it may be evident that by flesh is signified what is of the will, and here of the will of man, the vileness of which may be seen under the second verse of this chapter, where the beast of the earth is treated of.

1000. That the soul signifies life may be evident from the signification of soul in the Word, in many places. Soul in the Word signifies in general all life, as well internal, or that of the internal man, as external, or that of the external man. And because it signifies all life, it signifies such life as that of the man of whom the soul is predicated. Here it is predicated of the life of the regenerate man, which is separate from man's will; for, as already said, the new life which the regenerate spiritual man receives from the Lord, is entirely separate from the will or proprium of man, that is, from the life proper to man, which is not life, though so called, but is death, because it is infernal life. Here therefore flesh with the soul thereof, which they should not eat, signifies flesh together with its soul; that is, they should not mingle this new life, which is of the Lord, with evil or excrementitious life, which is of man — that is, not with his will or proprium.

1001. That the blood signifies charity may be evident from many things. The new voluntary part which the regenerate spiritual man receives from the Lord, is the same as charity, for the new will is formed of charity. Charity or love is the very essential or life of the will, since no one

can say that he wills anything unless from choosing or loving it. To say that one thinks a thing is not to will it, unless willing is in the thought. This new will which is of charity is here the blood, and this will is not of man, but of the Lord in man. And because it is of the Lord, it is never to be mingled with what is of the will of man which is so filthy, as has been shown. For this reason it was commanded in the representative church that they should not eat flesh with the soul thereof, the blood thereof —
2 that is, should not mingle it. Blood, because it signified charity, signified what is holy; and flesh because it signified man's will, signified what is profane. And because these things are separate, being contrary, it was forbidden to eat blood; for by eating flesh with the blood was then represented in heaven profanation, or the mingling of what was sacred with what was profane; and this representation in heaven could not then but strike angels with horror; for at that time all things existing with the man of the church were turned, according to the signification of things in the internal sense, into corresponding spiritual representations with angels. As the signification of all things varies according to the man of whom they are predicated, so does that of blood. With reference to the regenerate spiritual man blood signifies charity, or love toward the neighbor; with reference to the regenerate celestial man it signifies love to the Lord; but in reference to the Lord it signifies all His human essence, consequently love itself, that is, His mercy toward the human race. Hence blood in general, because it signifies love and what is of love, signifies celestial things, which are of the Lord alone; and thus in reference to man the celestial things which he receives from the Lord. The celestial things which the regenerate spiritual man receives from the Lord, are celestial spiritual — of which, by the Divine mercy of
3 the Lord, elsewhere. That blood signifies what is celestial, and in the supreme sense signified the human essence

of the Lord, thus love itself, or His mercy toward the human race, may be evident from the sanctity with which it was commanded that blood should be held in the Jewish representative church. For this reason blood was called the blood of the covenant, and was sprinkled upon the people, as also upon Aaron and his sons together with the anointing oil, and the blood of every burnt offering and sacrifice upon and around the altar (see Exod. xii. 7, 13, 22, 23; xxiv. 6, 8: Levit. i. 5, 11, 15; iv. 6, 7, 17, 18, 25, 30, 34; v. 9; xvi. 14, 15, 18, 19: Numb. xviii. 17: Deut. xii. 27). And because blood was held so sacred and man's 4
will is so profane, the eating of blood was severely prohibited, on account of its representation of the profanation of what is holy — as in Moses: *It shall be a perpetual statute throughout your generations in all your dwellings, that ye shall eat neither fat nor blood* (Lev. iii. 17). Fat here stands for celestial life and blood for celestial spiritual. The celestial spiritual is spiritual which is from celestial; as in the Most Ancient Church love to the Lord was their celestial, because implanted in their will, their celestial spiritual was faith therefrom, of which see above (n. 30–38, 337, 393, 398). With the spiritual man, however, the celestial is not given, inasmuch as charity is implanted in his intellectual part, but the celestial spiritual. Again in Moses: *Whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people; for the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the soul. The soul of all flesh, the blood thereof is it; whosoever eateth it shall be cut off* (Lev. xvii. 10, 11, 14). Here it is plainly shown that the soul of the flesh is in the blood, and that the soul of the flesh is the blood, or the celestial, that is, the holy, which is of the Lord. Again: 5

Be sure that thou eat not the blood; for the blood is the soul, and thou shalt not eat the soul with the flesh (Deut. xii. 23–25). From this it is likewise evident that the blood is called the soul, that is, the celestial life, or the celestial, which was represented by the burnt offerings and sacrifices of that church. That the celestial, which is the proprium of the Lord, for this alone is celestial and holy, should not be mingled with the proprium of man, which is profane, was also represented by this, that they should not sacrifice or offer the blood of the sacrifice on what was leavened (Exod. xxiii. 18; xxxiv. 25). What was leavened signified what was corrupt and defiled. That blood is called the soul and signifies the holy of charity, and that the holy of love was represented in the Jewish Church by blood, is because the life of the body consists in the blood. And as the life of the body consists in the blood, this is its ultimate soul, so that the blood may be said to be the corporeal soul, or that in which is the corporeal life of man; and inasmuch as internal things were represented in the representative churches by external, the soul or celestial life was represented by the blood.

1002. *Shall ye not eat.* That this signifies not to mingle, now follows from what has been said. Eating the flesh of animals, regarded in itself, is something profane, for in the most ancient time they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat, also fruits, vegetables, milk and its products, butter and the like. To kill animals and eat their flesh was sinful to them, and like wild beasts. They took from them only service and use — as is evident from Genesis i. 29, 30. But in process of time, when men began to be as fierce as wild beasts, and even fiercer, they then first began to kill animals and eat their flesh; and because such was man's nature, it was permitted him to do this, and is still permitted, to this day; and so far as he does it of conscience, so far it is lawful for him, since his conscience is formed

of all that he supposes to be true and thus lawful. No one therefore is at this day condemned because of eating flesh.

1003. From these things it is now evident that not to eat flesh with the soul thereof, the blood thereof, is not to mingle profane things with holy. Profane things are not mingled with holy by one's eating blood with flesh, as the Lord clearly teaches in Matthew: *Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man. . . . For the things which proceed out of the mouth come forth out of the heart* (xv. 11, 18–20). But in the Jewish Church it was forbidden because, as has been said, by eating of blood with the flesh was then represented profanation in heaven. All things done in that church were turned in heaven into corresponding representatives — blood into the holy celestial; flesh, outside of the sacrifices, because it signified lusts, into what was profane; and the eating of both into the mingling of the holy with the profane. For this reason it was then so severely interdicted. But after the coming of the Lord, when external rites were abolished, and thus representatives ceased, such things were no longer turned in heaven into corresponding representatives. For when man becomes internal and is instructed about internal things, externals are of no account to him. He then knows what the holy is, namely, charity and faith therefrom. According to these his externals are then regarded, that is to say, according to the amount of charity and faith in the Lord there is in his externals. Since the coming of the Lord, therefore, man is not regarded in heaven from externals, but from internals. And if any one is regarded from externals it is because he is in simplicity, and in his simplicity is innocence and charity, which are in his externals, or in his external worship, from the Lord, without man's knowledge.

1004. Verse 5. *And surely your blood, of your souls,*

will I require; at the hand of every beast will I require it; and at the hand of man, even at the hand of every man's brother, will I require the soul of man. "And surely your blood, of your souls, will I require" signifies that violence brought upon charity will punish itself; "your blood" is here violence; "souls" are they who bring violence; "at the hand of every beast" signifies from all that is violent in man; "at the hand of man" is from all his will; "at the hand of every man's brother" is from all his understanding; "will I require the soul of man" is to avenge profanation.

1005. *And surely your blood, of your souls, will I require.* That this signifies that violence brought upon charity will punish itself, and that blood is violence, and souls they who bring violence, is evident from what precedes and what follows, as also from the signification of blood in the opposite sense, and from the signification of soul in the opposite sense. From what precedes, because in the preceding verse the eating of blood is treated of, by which is signified profanation, as has been shown. From what follows, as the next verse treats of the shedding of blood; and so here the subject is the state and punishment of him who mingles what is sacred with what is profane. From the signification of blood in the opposite sense, because in the genuine sense blood signifies what is celestial, and in reference to the regenerate spiritual man charity, which is his celestial; but in the opposite sense blood signifies violence brought upon charity, consequently, what is contrary to charity, thus all hatred, revenge, cruelty, and especially profanation — as may be evident from the passages in the Word cited above (n. 374, 376). From the signification of soul in the opposite sense, since soul in the Word signifies in general life, thus every man who lives; but since such as man is such is his life, it signifies also the man who brings violence — as may be confirmed by many passages from the Word, but here only by this from Moses: *What-*

soever man . . . eateth any manner of blood, I . . . will cut him off from among his people. For the soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the soul (Lev. xvii. 10, 11, 14). Here the soul stands for the life in threefold sense — as often elsewhere. That violence brought upon charity will bring punishment on itself, will be evident from what follows.

1006. *At the hand of every beast.* That this signifies from all that is violent in man, is evident from the signification of beast. Beast [or wild animal] in the Word signifies what is living (as shown n. 908), but in the opposite sense beast signifies what is like a beast, thus whatever is beastlike in man (as also shown above). Therefore it signifies a man of such life, namely, a violent man, or one who brings violence on charity; for he is like a beast. Man is a man from love and charity, but he is a beast from hatred, revenge, and cruelty.

1007. *At the hand of man.* That this is from all of his will, and that *at the hand of every man's brother* is from all of his intellectual, is evident from the signification of man — for the essential and life of man is his will, and such as the will is, such is the man — and from the signification of a man brother. The intellectual in man is called man brother, as shown before (n. 367). Whether it be a true intellectual, a spurious intellectual, or a false intellectual, it is still called a man brother; for the understanding is called man (n. 158, 265), and the brother of the will (n. 367). Man [*homo*] and man [*vir*] brother are here mentioned, and the filthy voluntary and filthy intellectual are so called, because profanation is here treated of, no mention or representation of which is tolerated in heaven, but at once rejected. For this reason such mild terms are here used and the meaning of the words of this verse is in a manner ambiguous, that it may not be known in heaven that such things are contained in it.

1008. *Will I require the soul of man.* That this means to avenge profanation is evident from what has been said in the preceding verse and in this verse, for the subject is the eating of blood, by which is signified profanation. What profanation is, few know, and still less what its punishment is in the other life. Profanation is manifold. He who utterly denies the truths of faith does not profane them, as do not the nations which live outside of the church and of knowledges. But he profanes them who knows the truths of faith, and especially he who acknowledges them, bears them in his mouth, preaches them, and persuades others to adopt them, and yet lives in hatred, revenge, cruelty, robbery, and adultery, which he confirms in himself by many things that he extracts from the Word, perverting them and thus immersing them in these foul evils. He it is who profanes. And it is such profanity chiefly that brings death to a man, as may be evident from this, that in the other life what is profane and what is holy are entirely separated — what is profane in hell and what is holy in heaven. When such a man comes into the other life, in every idea of his thought, just as in the life of the body, what is holy adheres to what is profane. He cannot there bring forth a single idea of what is holy without what is profane being seen adhering, as clearly as in daylight, there is such perception of another's ideas in the other life. Thus in everything he thinks profanation is manifest, and since heaven abhors profanation, he cannot but be thrust
2 down into hell. The nature of ideas is known to hardly any one. It is supposed that they are something simple; but in each idea of thought there are things innumerable, variously conjoined so as to make a certain form, and hence pictured image of the man, which is all perceived and even seen in the other life. Merely for example — when the idea of a place occurs, whether of a country, a city, or a house, then an idea and image of all things the man has ever done there comes forth and they are all seen

by angels and spirits; or when the idea of a person whom he has held in hatred, then the idea comes forth of all things which he has thought, spoken, and done against him. And so it is with all other ideas; when they come up, things one and all that he has conceived and impressed on himself in regard to a thing lie open to view. As when the idea of marriage arises, if he has been an adulterer, all filthy and obscene things of adultery, even of thought about it, come forth; likewise all things with which he has confirmed adulteries — whether from things of sense, from things of reason, or from the Word — and how he has adulterated and perverted the truths of the Word. More- 3
over, the idea of one thing flows into the idea of another and colors it, as when a little black is dropped into water and the whole volume of water is darkened. Thus such a spirit is known from his ideas and, wonderful to say, in every idea of his there is an image or likeness of himself, which when presented to view is so deformed as to be horrible to see. From this it may be evident what is the state of those who profane holy things, and what is their appearance in the other life. But it can never be said that those profane holy things who in simplicity have believed what is said in the Word, even if they have believed what was not true; for things are said in the Word according to appearances, as may be seen above (n. 589).

1009. Verse 6. *Whoso sheddeth man's blood in man, his blood shall be shed; for in the image of God made He man.* "Sheddeth man's blood in man" signifies extinguishing charity; "in man" is with man; "his blood shall be shed" signifies his condemnation; "for in the image of God made He man" signifies charity, which is the image of God.

1010. *Whoso sheddeth man's blood in man.* That this signifies extinguishing charity, and that "in man" is with man, is evident from the signification of blood — of which above — as being the holy of charity, and from its being

said man's blood in man. This means his internal life, which is not in him, but with him; for the life of the Lord is charity, which is not in man, because he is filthy and profane, but is with man. That shedding blood is bringing violence on charity, is evident from passages in the Word, as from those adduced before (n. 374, 376), where it was shown that violence brought upon charity is called blood. Shedding blood is in the literal sense killing, but in the internal sense it is having hatred against the neighbor — as the Lord teaches in Matthew: *Ye have heard that it was said to them of olden time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother without cause shall be in danger of the judgment* (v. 21, 22). Here being angry signifies receding from charity (of which
2 see n. 357), and consequently hatred. He who is in hatred, not only has no charity, but also brings violence to charity, that is, sheds blood. In hatred lies actual murder, as is manifest from this, that he who is in hatred desires nothing so much as that the one he hates should be killed; and if he were not withheld by outward restraints, he would kill him. For this reason the killing of a brother and the shedding of his blood is hatred; and since it is hatred, there is this in every idea of his against him. It is the same with profanation. He who profanes the Word, as has been said, not only holds truth in hatred, but also extinguishes, or kills it. This is manifest from those in the other life who have committed profanation; no matter how upright, wise, and devout they have appeared outwardly during their life in the body, in the other life they hold the Lord in deadly hatred, and also all the goods of love and truths of faith, for the reason that these are opposed to their inward hatred, robbery, and adultery, which they have veiled with a show of holiness, and they have
3 adulterated them to favor themselves. That blood means profanation is evident not only from the passages adduced

above (n. 374), but also from the following in Moses: *What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it without the camp, and hath not brought it unto the door of the tent of meeting, to offer it as an oblation unto Jehovah before the tabernacle of Jehovah; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people* (Lev. xvii. 3, 4). Sacrificing in any other place than on the altar, which was near the tabernacle, represented profanation; for sacrificing was a holy thing, but profane if in the camp or without the camp.

1011. *His blood shall be shed.* That this signifies his condemnation is evident from what has been said. It is according to the sense of the letter that the shedder of blood, or the slayer, should be punished with death. But in the internal sense the meaning is, that he who has hatred against the neighbor is thereby condemned to death, that is, to hell — as also the Lord teaches in Matthew: *Whosoever shall say to his brother, Thou fool, shall be in danger of the hell of fire* (v. 22). For when charity is extinguished, man is left to himself and to his proprium, and is ruled by the Lord no longer through internal bonds, which are of conscience, but through external bonds, which are of laws, such as he himself makes for the sake of his own wealth and power. And when these bonds are relaxed, as is the case in the other life, he rushes into the greatest cruelty and obscenity, thus into his own condemnation. That the blood shall be shed of him who sheddeth blood is a law of retaliation well known to the ancients, according to which they judged crimes and wrongs — as is evident from many passages in the Word. This law has its origin from the universal law that one should not do to another what he would not that another should do to him (Matt. vii. 12); as also from this, that it is the order universal in the other life that evil punishes itself, and likewise falsity; thus that

in evil and falsity is its own punishment. And because there is such order, that evil punishes itself, or what is the same, that an evil man rushes into punishment answering to his evil, the ancients deduced from this their law of retaliation — as is here also signified by the declaration that whoso sheddeth blood, his blood shall be shed — that is, he shall rush into condemnation.

1012. The literal meaning of the words, "Whoso sheddeth man's blood in man, his blood shall be shed," is one who sheds another's blood; but in the internal sense it is not another's blood, but charity in one's self. For this reason it is said "man's blood in man." Sometimes when two are spoken of in the literal sense, only one is meant in the internal sense. The internal man is man in man. Whoso, therefore, extinguishes charity, which is of the internal man, or is the internal man himself, his blood shall be shed — that is, he condemns himself.

1013. *For in the image of God made He man.* That this signifies charity, which is the image of God, follows as a consequence. In the preceding verse charity was treated of, which was signified by blood, and that it should not be extinguished was signified by not shedding blood. Here now it follows that He made man into the image of God; from which it is evident that charity is the image of God. What the image of God is, hardly any one knows at the present day. They say that the image of God was lost in the first man, whom they call Adam, and that it was a certain integrity of which they are ignorant. And indeed there was integrity, for by Adam, or Man, is meant the Most Ancient Church, which was a celestial man and had perception, such as had no church after it; by reason of which it was also a likeness of the Lord. A likeness of the Lord signifies love to Him. After this church perished in the course of time, the Lord then created a new church, which was not a celestial but a spiritual church. This was not a likeness, but an image of the Lord. An

image signifies spiritual love, that is, love to the neighbor, or charity, as has been shown before (n. 50, 51). That 2
this church was, from spiritual love, or charity, an image of the Lord, is evident from this verse; and that charity is itself an image of the Lord is evident from its being said, "for in the image of God made He man" — that is to say, charity itself made him so. That charity is the image of God is most clearly evident from the very essence of love, or charity. Nothing else than love and charity can make an image and likeness of any one. It is the essence of love and charity to make of two, as it were one. When one loves another as himself, and more than himself, one then sees the other in himself, and himself in the other. This may be known to every one if he only attends to love, or to those who love each other. The will of the one is the will of the other, they are interiorly as it were joined together, and only in body distinct the one from the other. Love to 3
the Lord makes man one with the Lord, that is, a likeness of Him. So does charity, or love toward the neighbor, make him one with the Lord, but as an image. An image is not a likeness, but is according to likeness. This oneness arising from love the Lord Himself describes in John: *I pray . . . that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . And the glory which Thou hast given unto Me, I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me* (xvii. 21–23). This being one is that mystical union which some think about, and which is by love alone. Again: *I live, and ye shall live. In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments and keepeth them, he it is that loveth Me. . . . If a man love Me, he will keep My word; and My Father will love him, and We will come unto him, and make our abode with him* (xiv. 19–23). Hence it is evident that it is love which conjoins, and that the Lord has His abode with him who

loves Him, and also with him who loves his neighbor, for
4 this is love of the Lord. This union, which makes a likeness and image, cannot be so well seen among men, but is seen in heaven, where from mutual love all the angels are as one. Each society, which consists of many, constitutes as it were one man. And all the societies together — or the whole heaven — constitute one man, which is also called the Greatest Man (see n. 457, 549). The whole heaven is a likeness of the Lord, for the Lord is the all in all therein. So also is each society a likeness, and so each angel. The celestial angels are likenesses, the spiritual angels are images. Thus heaven consists of as many likenesses of the Lord as there are angels, and this only through mutual love — one loving another more than himself (see n. 548, 549). For in order that the general or entire heaven may be a likeness, the parts, or angels singly, must be likenesses, or images according to likenesses. Unless the general consists of parts like itself, it is not a general that makes a one. From these things it may be seen, as by mental vision, what makes a likeness and image of God, namely, love to the Lord and love toward the neighbor; consequently, that every regenerate spiritual man, from love or charity, which is from the Lord alone, is His image. And he who is in charity from the Lord, is in integrity — of which integrity, by the Divine mercy of the Lord, we shall speak hereafter.

1014. Verse 7. *And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein.* "Be ye fruitful and multiply" signifies here, as before, increase of good and truth in the interior man; to be fruitful is predicated of goods, and to multiply of truths; "bring forth abundantly in the earth, and multiply therein" signifies increase of good and truth in the external man, which is the earth; to bring forth abundantly is predicated of goods, and multiply of truths.

1015. *Be ye fruitful and multiply.* That this signifies

increase of good and truth in the interior man, and that to be fruitful is predicated of goods, and to multiply of truths, is evident from what has been shown before at the first verse of this chapter, where the same words occur. That the increase is in the interior man may be evident from what follows, where it is said again "multiply," which repetition would be needless, because superfluous, if it did not signify something peculiar, distinct from what goes before. From this and from what was said above it is evident that being fruitful and multiplying are here predicated of goods and truths in the interior man. It is said the interior man because, as was shown above, man as to what is celestial and spiritual, which is of the Lord alone, is an internal man; but as to what is rational he is an interior or middle man, between the internal and the external; and as to affections of good and knowledges of the memory he is external. That such is the nature of man has been shown in what is premised to this chapter (n. 978); but his not knowing it while he lives in the body is because he is in the things of the body, and hence does not even know that there are interior things, still less that they are so distinct in their order. Yet if he will reflect it may be very evident to him, when he is in thought withdrawn from the body and is thinking as it were in his spirit. That fruitfulness and multiplication are predicated of the interior or rational man is because the operation of the internal man is not perceived, except in the most general way, in the interior man. For there are numberless particulars that compose one general thing, and indeed the most general, in his interior man. How innumerable the particulars are, what is their nature, and how they present an obscure general whole, may be evident from what has been shown above (n. 545).

1016. *Bring forth abundantly in the earth, and multiply therein.* That this signifies increase of good and truth in the external man, which is the earth; and that bringing

forth abundantly is predicated of goods, and multiplying of truths, is evident from what has now been said, and also from the signification of earth, as the external man — see what was said and shown at the first verse of this chapter (n. 983). As to its being said, "Bring forth abundantly in the earth, and multiply therein," the case is this: nothing is multiplied with the regenerate man in his external man, that is, nothing of good and truth receives increase, except by the effect of charity. Charity is as heat in the time of spring or summer, which causes grass and plants and trees to grow. Without charity, or spiritual heat, nothing grows, and for this reason it is here first said, "Bring forth abundantly in the earth," which is predicated of goods, which are of charity, by means of which there is multiplication of good and truth. Any one may understand how this is: nothing is increased and multiplied in man unless there be some affection. The enjoyment of affection causes it not only to take root, but also to increase. All things are brought about according to the aspiration of affection. What man loves he freely seizes, retains, and cherishes — thus all things that favor any affection. Those which do not favor, man cares nothing for, regards as nothing, and even rejects. But such as the affection is, such is the multiplication. With the regenerate man the affection is that of good and truth from charity given by the Lord. Whatever therefore favors the affection of charity he seizes, retains, and cherishes, and thus confirms himself in goods and truths. This is signified by, Bring forth abundantly in the earth and multiply therein.

1017. To see that multiplication is such as is the affection, take for example a man who accepts the principle that faith alone saves, even if he does no work of charity, that is, even if he has no charity, and thus separates faith from charity — not only on account of this principle received from childhood, but also because he supposes that if one should call the works of charity, or charity itself, the essen-

tial of faith and should therefore live more piously, he could not but place merit in works, though this is a false supposition. Thus he rejects charity and makes the works of charity of no account, abiding only in the idea of faith, which is of no avail without its essential, namely, charity. In confirming this principle in himself, he does it not at all from affection for good, but from affection for pleasure, that he may live in the indulgence of his lusts. And whoever of this mind confirms it in many ways, does this not from affection for truth, but for his own glory, that he may seem greater, more learned, and more exalted than others, and may thus take a high place among those in wealth and honor. Thus he does it from the enjoyment of his affection, and this enjoyment causes the multiplication of confirmations; for, as has been said, such as the affection is, such is the multiplication. In general, when the principle is false, nothing but falsities can follow from it; for all things conform themselves to the principle. Indeed — as I know from experience which, by the Divine mercy of the Lord, will be told elsewhere — those who confirm themselves in such principles about faith alone, and are in no charity, care nothing for, and are as if they did not see, all that the Lord said so many times about love and charity (see Matt. iii. 8, 9; v. 7, 43–48; vi. 12, 15; vii. 1–20; ix. 13; xii. 33; xiii. 8, 23; xviii. 21–23 and to the end; xix. 19; xxii. 34–39; xxiv. 12, 13; xxi. 34, 40, 41, 43: Mark iv. 18–20; xi. 13, 14, 20; xii. 28–35: Luke iii. 8, 9; vi. 27–39, 43 to the end; vii. 47; viii. 8, 14, 15; x. 25–28; xii. 58, 59; xiii. 6–10: John iii. 19, 21; v. 42; xiii. 34, 35; xiv. 14, 15, 20, 21, 23; xv. 1–19; xxi. 15–17).

1018. The reason why it is here said again, "Be ye fruitful, and multiply," as in the first verse of the chapter, is that here is the conclusion, and that all things will succeed and will be fruitful and multiply, if they do not what is signified by eating blood and by shedding blood — that is, if they do not extinguish charity by hatred and profanations.

1019. Verse 8. *And God spake unto Noah, and to his sons with him, saying.* That "God spake unto Noah, and to his sons with him, saying," signifies the truth of the things that follow in regard to the spiritual church, which is meant by Noah and his sons with him.

1020. That these things are signified may be evident from this, that all the events arranged historically from the first chapter of Genesis to Eber in the eleventh chapter, signify quite different things from what appear in the letter, and the historical series is only composed history, after the manner of the most ancient people. And these people when they would attest the truth of a thing, declared that Jehovah said it. Here however it is said that God spake, because it is about the spiritual church. So also they said when anything was to come, or came, true.

1021. That by "Noah and his sons with him," is signified the Ancient Church, has been shown before and will be evident in what follows in this chapter, so that there is no need of stopping to confirm it now.

1022. Verses 9, 10. *And I, behold, I establish My covenant with you, and with your seed after you; and with every living soul that is with you, the fowl, the beast, and every wild animal of the earth with you; of all that go out of the ark, even every wild animal of the earth.* "And I, behold, I establish My covenant" signifies the presence of the Lord in charity; "with you" signifies the regenerate spiritual man; "and with your seed after you" signifies those who are created anew; "and with every living soul that is with you" signifies in general all that is in the regenerate man; "the fowl" signifies in particular what is of his understanding; "the beast" in particular what is of his new will; "and every wild animal of the earth" signifies the lower things of his understanding and those of his will therefrom; "with you" signifies here as before what is in the regenerate spiritual man; "of all that go out of the ark" signifies the men of the church; "even every wild

animal of the earth" signifies the men outside of the church.

1023. *And I, behold, I establish My covenant.* That this signifies the presence of the Lord in charity, may be evident from the signification of covenant, as shown above (n. 666), where it was shown that a covenant signifies regeneration, and indeed the conjunction of the Lord with the regenerate man by love; and that the heavenly marriage is that covenant itself, and thus the heavenly marriage with every regenerate man. This marriage or covenant has been treated of before. The heavenly marriage with the man of the Most Ancient Church was in the proprium of his will, but the heavenly marriage with the man of the Ancient Church was effected in the proprium of his understanding. For when man's will became wholly corrupt the Lord separated the proprium of his understanding from the corrupt proprium of his will, and in the proprium of his understanding formed a new will, which is conscience, and implanted charity in the conscience, and innocence in the charity, and thus conjoined Himself with man, or, what is the same, made a covenant with him. So far as the proprium of the will of man can be separated from this proprium of the understanding, the Lord can be present with him, or conjoin Himself, or enter into a covenant with him. Temptations and such like means of regeneration cause the proprium of the will of man to be quiescent, to become as nothing, and as it were to die. So far as this is done, the Lord through conscience implanted in the proprium of man's understanding can operate in charity. And this is what is here called a covenant.

1024. *With you.* That this signifies the regenerate spiritual man is evident from what has been said before — namely, that Noah and his sons signify the spiritual church which succeeded the Most Ancient celestial church; and since the church is signified, so also is each man of the church, thus the regenerate spiritual man.

1025. *And with your seed after you.* That this signifies those who are created anew, is evident from the signification of seed, as also from what follows. From the signification of seed inasmuch as seed signifies in the literal sense posterity, but in the internal sense faith; and since, as has been often said, there is no faith except where there is charity, so it is charity itself which is meant in the internal sense by seed. From what follows it is evident that not only the man who is within the church is meant, but also the man who is without the church, thus the whole human race. Wherever there is charity, even among nations most remote from the church, there is seed, for heavenly seed is charity. No one of men can do anything of good from himself, but all good is from the Lord. The good which the gentiles do is also from the Lord — of whom, by the Divine mercy of the Lord, we shall speak hereafter. That the seed of God is faith has been shown before (n. 255). By faith there, and elsewhere, is meant charity from which is faith; for there is no other faith that is faith, than the
2 faith of charity. It is the same also in other places in the Word where seed is named, as the seed of Abraham, of Isaac, and of Jacob, by which is signified love or charity. For Abraham represented the celestial love and Isaac the spiritual love, which are of the internal man. Jacob represented the same, but of the external man. It is so not only in the prophetic, but also in the historic parts of the Word. The history in the Word is not perceived in heaven, but what is signified by it. The Word was written not only for man, but also for angels. When man reads the Word and takes from it nothing but the literal sense, angels then take not the literal, but the internal sense. The material, worldly, and corporeal ideas which man has when he reads the Word, become with angels spiritual and heavenly ideas — as when man reads about Abraham, Isaac, and Jacob, the angels do not think at all of Abraham, Isaac, and Jacob, but of what is represented and thus signified by

them. So with Noah, Shem, Ham, and Japheth, angels do 3
not know these persons, nor perceive anything else than the Ancient Church; and interior angels do not even perceive the church, but the faith of that church, and according to the series of events the state of the things treated of. Thus when seed is mentioned in the Word, as here the seed of Noah, that a covenant was made with them and with their seed after them, angels do not perceive such a posterity; for there was no Noah, but the Ancient Church was so called; and by seed angels understand charity, which was the essential of the faith of that church. And again when in the history of Abraham, Isaac, and Jacob their seed is spoken of, angels never understand the posterity of these men, but all in the universe, both in the church and out of it, in whom there is heavenly seed, or charity; and interior angels perceive love itself — abstractly, which is heavenly seed. That by seed is signi- 4
fied love, and also every one in whom there is love, is evident from the following passages in Genesis: *And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land* (xii. 7); and again: *All the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth* (xiii. 15, 16). Those who are in the sense of the letter do not apprehend anything else than that by seed is meant the posterity of Abram, and by this land, the land of Canaan, especially as that land was given to his posterity. But those who are in the internal sense, as is the whole heaven, by the seed of Abram perceive nothing else than love, by the land of Canaan nothing else than the kingdom of the Lord in the heavens and on the earth; and in the land's being given to them they perceive nothing but its representation — of which, by the Divine mercy of the Lord, elsewhere. And again it is said of Abram — *He led him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them; and He said unto him, So*

shall thy seed be (Gen. xv. 15). Here likewise Abram is named because he represents love, or saving faith; and by his seed no other posterity is meant, in the internal sense, than all in the universe who have love. Again: *And I will establish My covenant between Me and thee and thy seed after thee . . . and I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be to them for God. . . . This is My covenant, which ye shall keep, between Me and you and thy seed after thee, that every male be circumcised unto you* (Gen. xvii. 7, 8, 10). Here establishing His covenant likewise signifies conjunction of the Lord with men throughout the universe by love, which love was represented by Abram. From this it is evident what is signified by his seed, namely, all in the universe who have love. The covenant here treated of was circumcision, by which is never understood in heaven circumcision of the flesh, but circumcision of the heart, which those have who are in love. Circumcision was a representative of regeneration by love, as is clearly explained in Moses: *And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thy heart, and with all thy soul, that thou mayest live* (Deut. xxx. 6) — from which it is evident what circumcision is in the internal sense; and therefore wherever circumcision is mentioned, nothing else is meant than love and charity, and life therefrom. That by the seed of Abraham all in the universe who have love are signified, is evident also from the words of the Lord to Abraham and to Isaac. To Abraham, after he was willing to sacrifice Isaac as commanded, the Lord said — *In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heavens, and as the sand which is upon the sea-shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall all the nations of the earth be blessed* (Gen. xxii. 17, 18) — where it is plainly evident that by seed are

meant all in the universe who have love. As Abraham rep- 7
resented celestial love, as already said, so Isaac represented spiritual love; and therefore by the seed of Isaac nothing else is signified than every man in whom there is spiritual love, or charity. Of him it is said — *Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I sware unto Abraham thy father; and I will multiply thy seed as the stars of the heavens, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed* (Gen. xxvi. 3, 4, 24) — where it is manifest that all nations are meant who are in charity. Celestial love was represented by Abraham, as the father of spiritual love was represented by Isaac; for the spiritual is born of the celestial, as shown above. Jacob represented the externals of the church, 8
which exist from the internals, and thus all things springing in the external man from love and charity. By his seed therefore are signified all in the universe who have external worship in which is internal, and who do works of charity in which there is charity from the Lord. Of this seed it was said to Jacob after he had seen the ladder in his dream — *I am Jehovah, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth . . . and in thee and in thy seed shall all families of the earth be blessed* (Gen. xxviii. 13, 14; xxxii. 12; xlviii. 4). That such is the signification of seed may 9
be evident from the passages of the Word cited above (n. 255); and also in Isaiah: *But thou, Israel, My servant, Jacob whom I have chosen, the seed of Abraham, My friend* (xli. 8) — where the subject is the regeneration of man; and, as is often the case, distinction is made between Israel and Jacob, and by Israel is signified the internal spiritual church, by Jacob the externals of the same church, and both are called the seed of Abraham, that is, of the celestial

church, because the celestial, spiritual, and natural succeed each other. In Jeremiah: *I had planted thee a noble vine, wholly a seed of truth; how then art thou turned into the degenerate plant of a strange vine unto Me?* (ii. 21.) This is said of the spiritual church, which is a noble vine, whose charity, or faith of charity, is called a seed of truth.
10 Again: *As the host of the heavens cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David My servant, and the Levites that minister unto Me* (xxxiii. 22) — where seed stands plainly for heavenly seed, for by David is signified the Lord. That the seed of David was not as the host of the heavens that cannot be numbered, neither as the sand of the sea that cannot be measured, is known to every one. Again: *Behold, the days come, saith Jehovah, that I will raise unto David a just Branch, and He shall reign as king and shall act intelligently, and shall do judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell in confidence; and this is His name whereby they shall call Him, Jehovah our justice. Therefore, behold, the days come, saith Jehovah, that they shall no more say, As Jehovah liveth, Which brought up the children of Israel out of the land of Egypt; but, As Jehovah liveth, Which brought up and which led the seed of the house of Israel out of the north country* (xxiii. 5–8). Here things very different from those seen in the letter are signified. David is not meant by David, nor Judah by Judah, nor Israel by Israel; but by David the Lord, by Judah what is celestial, by Israel what is spiritual; and therefore by the seed of
11 Israel those who have charity, or the faith of charity. In David: *Ye that fear Jehovah, praise Him; all ye the seed of Jacob, glorify Him; and stand in awe of Him, all ye the seed of Israel* (Ps. xxii. 23) — where by the seed of Israel no other seed is meant than the spiritual church. In Isaiah: *A seed of holiness is the stock thereof* (vi. 13) — meaning remains which are holy, because of the Lord.

Again: *And I will bring forth a seed out of Jacob, and out of Judah an inheritor of My mountains; and Mine elect shall possess it, and My servants shall dwell there* (lxv. 9) — where the celestial church, external and internal, is described. Again: *They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of Jehovah, and their offspring with them* (lxv. 23). Here the subject is the new heavens and the new earth, or the kingdom of the Lord. Those who are therein, being generated from love, or regenerated, are called the seed of the blessed of Jehovah.

1026. *And with every living soul that is with you.* That this signifies in general all things that are regenerated in man, may be evident from what precedes and from what follows, and also from the signification of living. Everything is called living that has received life from the Lord, and everything a living soul that lives therefrom in the regenerate man. For according to the life which the regenerate man receives, everything in him is living, as well the things of his reason as his affections; and this life is apparent in everything of his thought and speech in the sight of angels, but not in that of man.

1027. *The fowl.* That this signifies in particular what is of his understanding, is evident from what has been said and shown before about fowls (n. 40, 776).

1028. *The beast.* That this signifies in particular what is of his new will, is evident also from what has been said and shown before about beasts and their signification (n. 45, 46, 142, 143, 246, 776).

1029. *And every wild animal of the earth.* That this signifies the lower things of his understanding and those of his will therefrom, is evident also from what has been said and shown before as to the signification of a wild animal. For with every man there are things interior and things exterior. The interior are things of reason, here signified by the fowl, and also affections, signified by the beast. The

exterior are things of knowledge and pleasures, which are here signified by the wild animal of the earth. That by fowl, beast, and wild animal, is not signified any fowl, beast, or wild animal, but what is living in the regenerate man, any one may know and conclude from this, that a covenant cannot be made by God with brute animals — for it is said, "I establish My covenant . . . with every living soul that is with you, the fowl, the beast, and the wild animal of the earth with you" — but with man, who is described by them in this way as to his interiors and exteriors.

1030. *Of all that go out of the ark.* That this signifies the men of the church, and that "even every wild animal of the earth" signifies the man who is without the church, may be evident from the series of things in the internal sense; for all that went forth from the ark have been named before — as every living soul, the fowl, the beast, and the wild animal of the earth — and here it is said again, "of all that go out of the ark, even every wild animal of the earth." Thus the wild animal of the earth is named a second time, and there would not be this repetition unless something else were here meant. And again follows: "I will establish My covenant with you" as was said before. From this it is evident that by those that go out of the ark are signified the regenerate, or the men of the church, and by the wild animal of the earth are signified all in the
2 universe who are without the church. The wild animal of the earth, in the Word, when living things are not meant by it, signifies those things which are more vile and partake more or less of the nature of a wild beast, and this in accordance with the subject of which it is predicated. When it is predicated of what is in man, then the wild animal of the earth signifies the lower things of the external man and the body, as presently in this same verse, and thus what is more vile. When it is predicated of an entire society, which is called a composite man, or person, then the wild animal of the earth signifies those who are

not of the church, because they are more vile; and so in other cases according to the subject of which it is predicated — as in Hosea: *And in that day will I make a covenant for them with the wild animal of the field, and with the fowl of the heavens, and with the creeping thing of the ground* (ii. 18). In Isaiah: *The wild animal of the field shall honor Me . . . because I give waters in the wilderness* (xliii. 20). In Ezekiel: *All the birds of the heavens made their nests in his boughs, and under his branches all the wild animals of the field brought forth, and under his shadow dwelt all great nations* (xxxi. 6).

1031. Verse 11. *And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth.* "And I will establish My covenant with you" signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without the church; "neither shall all flesh be cut off any more by the waters of the flood" signifies that they shall not perish like the last posterity of the Most Ancient Church; "neither shall there any more be a flood to destroy the earth" signifies that there shall not be any such deadly and suffocating persuasion.

1032. *And I will establish My covenant with you.* That this signifies the presence of the Lord with all who have charity, and refers to those who go forth from the ark and to every wild animal of the earth, that is, to men within the church and men without, is evident from what has been said just above. That the Lord enters into a covenant, or conjoins Himself by charity, with gentiles also who are outside the church, will here be shown. The man of the church thinks that all who are out of the church, and are called gentiles, cannot be saved, because they have no knowledges of faith, and are therefore wholly ignorant of

the Lord. He says that without faith and without knowledge of the Lord there is no salvation, and thus he condemns all who are out of the church. Indeed many of this sort who are in some doctrine, even if it be heresy, think that all who are out of it, or all who do not hold the same opinion, cannot be saved; when in fact the case is not so at all. The Lord has mercy toward the whole human race, and wishes to save and draw to Himself all
2 who are in the universe. The mercy of the Lord is infinite, and does not suffer itself to be limited to those few who are within the church, but extends itself to all in the whole world. Their being born out of the church and being thus in ignorance of faith, is not their fault; and no one is ever condemned for not having faith in the Lord when he is ignorant of Him. Who that thinks aright will ever say that the greatest part of the human race must perish with eternal death because they were not born in Europe, where there are only a few in comparison? And who that thinks aright will say that the Lord suffered so great a multitude to be born to perish with eternal death? This would be contrary to the Divine nature, and contrary to mercy. And besides, those who are out of the church, and are called gentiles, live a much more moral life than those who are within the church, and embrace much more easily the doctrine of true faith, as may be very evident from souls in the other life. The worst of all come from the so-called Christian world, holding the neighbor in deadly hatred, and even the Lord. Above all others in
3 the world they are adulterers. It is not so with those from other parts of the world. Very many of those who have worshipped idols are of such a disposition as to abhor hatred and adultery, and to fear Christians because of their being of this character and desirous of tormenting every one. Indeed gentiles are so disposed as to listen readily, when taught by angels about the truths of faith, and that the Lord rules the universe, and to be easily imbued with faith and

thus to reject their idols. For this reason gentiles who have lived a moral life and in mutual charity and innocence, are regenerated in the other life. While they live in the world the Lord is present with them in charity and innocence, for there is nothing of charity and innocence except from the Lord. The Lord also gives them a conscience of what is right and good according to their religion, and introduces innocence and charity into that conscience; and when there is innocence and charity in the conscience, then they easily suffer themselves to be imbued with the truth of faith from good. The Lord Himself said this, as in Luke: *And one said unto Him, Lord, are they few that be saved? And He said unto them . . . ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last* (xiii. 23, 28–30). By Abraham, Isaac, and Jacob are here meant all who are in love, as shown above.

1033. With regard to a conscience of what is right and good being given to gentiles according to their religion—there is in general true conscience, spurious conscience, and false conscience. True conscience is that which is formed by the Lord of the truths of faith. When man is gifted with this he fears to act contrary to the truths of faith, because he would thus act contrary to conscience. This conscience no one can receive who is not in the truths of faith, and therefore there are not very many who receive it in the Christian world, since each one sets up his own dogma as the truth of faith. But still those who are regenerated receive conscience with charity, for the very ground of conscience is charity. Spurious conscience is that which is formed with gentiles from their religious observance into which they were born and educated, to act

against which is to them to act against conscience. When their conscience is founded in charity and mercy, and in obedience, they are in such a state that they can receive true conscience in the other life, and they also do receive it; for they love nothing before and beyond the truth of faith. False conscience is that which is formed, not from internals but from externals, that is, not from charity but from love of self and the world. For there are those who seem to themselves to act against their conscience when they act against the neighbor, and seem also to themselves to be then inwardly pained; and yet it is for the reason that they perceive in their thought, their life, honor, fame, and wealth, or gain, to be thus imperilled, and so themselves to be injured. Some inherit such a weakness of heart, some acquire it; but it is a false conscience.

1034. *Neither shall all flesh be cut off any more by the waters of the flood.* That this signifies that they should not perish, as did the last posterity of the Most Ancient Church, is evident from what has been said before about those before the flood, who perished, being signified by those who were cut off by the waters of the flood. It has been shown before (n. 310) how the case was, namely: the last posterity of the Most Ancient Church was of such a nature that both the voluntary and also the intellectual part of their mind had become corrupt, so that the intellectual could not be separated from the voluntary, and a new will be formed in the intellectual, since both parts of their mind so cohered together. And because this was foreseen, it was also provided by the Lord that the intellectual might be separated from the voluntary with man, and thus be renewed. And so because it was provided that such men as that race before the flood should not afterward exist, therefore it is here said, "neither shall all flesh be cut off any more by the waters of the flood."

1035. *Neither shall there any more be a flood to destroy the earth.* That this signifies that such a deadly and

suffocating persuasion should no longer exist, may be evident from the signification of the flood with reference to those before the flood who perished, as described above, with their dire persuasions (n. 311, 563, 570, 581, 586); as also from what has been shown of the succeeding church, called Noah; and further from what follows about the rainbow.

1036. Verses 12, 13. *And God said, This is the token of the covenant which I make between Me and you and every living soul that is with you, for perpetual generations: I have set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth.* "And God said" signifies that it was so; "This is the token of the covenant" signifies a sign of the presence of the Lord in charity; "which I make between Me and you" signifies the conjunction of the Lord with man by charity; "and every living soul that is with you" signifies as before all things that are regenerated in man; "for perpetual generations" signifies all perpetually who are created anew; "I have set My bow in the cloud" signifies the state of the regenerated spiritual man, which is like the rainbow; "and it shall be for a token of a covenant between Me and the earth" signifies, as before, a sign of the presence of the Lord in charity. The earth is here the proprium of man. All these things regard the regenerate spiritual man, or the spiritual church.

1037. *And God said.* That this signifies that it was so, has been said and shown before; for saying, or the saying of God or Jehovah, signifies that it was so. The most ancient people arranged what concerned the church in historical series; and when they wished to affirm that a thing was so, they said that God said, or Jehovah said, and this was their form of asseveration and confirmation.

1038. *This is the token of the covenant.* That this signifies a sign of the presence of the Lord in charity, is evident from the signification of a covenant and the token

of a covenant. That the token signifies the presence of the Lord in charity, has been shown before (chap. vi., ver. 18, and above in the present chapter, ver. 9). That a covenant is the presence of the Lord in love and charity is evident from the nature of a covenant. Every covenant is for the sake of conjunction, that is, for the sake of living in mutual friendship, or love. Marriage for this reason is also called a covenant. There is no conjunction of the Lord with man except in love and charity; for the Lord is love and mercy itself. He wishes to save every one and to draw him with His mighty power to heaven, that is, to Himself. From this every one may know and conclude that no one can ever be conjoined to the Lord except through that which He Himself is, that is, except by becoming like or making one with Him — in other words, by loving the Lord in return and loving the neighbor as himself. By this alone is the conjunction effected. This is the very essence of a covenant. When there is conjunction from it, it then follows manifestly that the Lord is present. There is actual presence of the Lord, indeed, with every man, but it is nearer or more remote just according to his approach to love or distance from love.

2 Because the covenant is conjunction of the Lord with man by love, or what is the same, the presence of the Lord with man in love and charity, it is called in the Word the covenant of peace; for peace signifies the kingdom of the Lord, and the kingdom of the Lord consists in mutual love, in which alone is peace — as in Isaiah: *For the mountains shall depart, and the hills be removed; but My mercy shall not depart from thee, neither shall My covenant of peace be removed, saith Jehovah that hath mercy on thee* (liv. 10) — where mercy, which is of love, is called a covenant of peace. In Ezekiel: *And I will set up one shepherd over them, and He shall feed them, even My servant David; He shall feed them, and He shall be their shepherd. . . . And I will make with them a covenant of peace* (xxxiv. 23, 25)

— where by David is plainly meant the Lord; and His presence with the regenerate man is described by His feeding them. Again: *And My servant David shall be king* 3
over them; and there shall be to them all one shepherd. . . . Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will give them and will cause them to multiply, and will set My sanctuary in the midst of them for evermore . . . and I will be their God, and they shall be My people (xxxvii. 24, 26, 27) — where in like manner the Lord is meant by David; love by His sanctuary in the midst of them; the presence and conjunction of the Lord in love, by His being their God and by their being His people, which is called a covenant of peace and an everlasting covenant. In Malachi: *And ye shall know that I have sent this commandment unto you, that My covenant might be with Levi, saith Jehovah of hosts. My covenant was with him of lives and peace; and I gave them to him that he might fear, and he shall fear Me* (ii. 4, 5). Levi in the supreme sense is the Lord, and hence the man who has love and charity; for this reason the covenant of lives and peace with Levi is in love and charity. In Moses, speaking of Phinehas: *Be-* 4
hold, I give unto him My covenant of peace; and it shall be unto him, and to his seed after him, the covenant of an everlasting priesthood (Numb. xxv. 12, 13) — where by Phinehas is not meant Phinehas, but the priesthood which was represented by him, which signifies love and what is of love, as does all the priesthood of that church. Every one knows that Phinehas did not have an everlasting priesthood. Again: *Jehovah thy God, He is God; the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations* (Deut. vii. 9, 12) — where it is plain that the presence of the Lord with man in love is the covenant, for it is said that He keepeth it with them that love Him and keep His commandments. Since the covenant is conjunction of the 5

Lord with man by love, it follows that it is also by all things of love, which are the truths of faith and are called precepts. For all precepts, indeed the Law and the Prophets, are founded on the one Law, to love the Lord above all things and the neighbor as one's self — as is evident from the words of the Lord (Matt. xxii. 34–40: Mark xii. 28–34). For this reason the tables also on which were written the Ten Commandments, are called the Tables of the Covenant. Since a covenant, or conjunction, is effected by the laws or precepts of love, it was also established by the laws of society given from the Lord in the Jewish church, called testimonies; and also by the rites of the church enjoined by the Lord, called statutes. All these things are said to be of the covenant because they regard love and charity — as we read of Josiah the king: *And the king stood by the pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep His commandments, and His testimonies, and His statutes, with all the heart and with all the soul, to confirm the words of this covenant*
6 (2 Kings xxiii. 3). From these things it is now evident what a covenant is, and that the covenant is internal; for the conjunction of the Lord with man takes place by what is internal, and never by what is external separate from what is internal. External things are only types and representatives of internal, as the action of a man is a type representative of his thought and will; and as the work of charity is a type representative of the charity which is within, in the heart and mind. So all the rites of the Jewish Church were types representative of the Lord, consequently of love and charity, and of all things therefrom. It is then through the internals of man that a covenant and conjunction is made, and externals are only signs of the covenant, as indeed they are called. That a covenant and conjunction is made through internals is plainly evident — as in Jeremiah: *Behold, the days come, saith Jehovah, that I will make a new covenant with the*

house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers . . . forasmuch as they brake My covenant. . . . But this is the covenant that I will make with the house of Israel after those days, saith Jehovah; I will put My law in their inward parts and write it on their heart (xxxi. 31–33) — where a new church is described. It is clearly stated that the real covenant is through the internals, and indeed in conscience on which the Law is inscribed, all of which is of love, as has been said. That externals are not the 7
covenant, unless internals are adjoined to them and thus by union act as one and the same cause, but are only tokens of the covenant by means of which as by representative types the Lord might be kept in remembrance, is evident from this, that the Sabbath and circumcision are called tokens of the covenant. That the Sabbath is so called is seen in Moses: *The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever* (Exod. xxxi. 16, 17). And that circumcision also is so called, in the same: *This is My covenant, which ye shall keep, between Me and you and thy seed after thee; that every male be circumcised unto you. And ye shall circumcise the flesh of your foreskin; and it shall be for a token of a covenant between Me and you* (Gen. xvii. 10, 11). Hence also blood is called the blood of the covenant (Exod. xxiv. 7, 8). External rites are 8
called tokens of a covenant for the reason chiefly that interior things may be kept in mind by them, that is, the things signified by them. All the rites of the Jewish Church were nothing else. And for this reason they were also called tokens, or signs, that the people might be reminded by them of interior things — as for instance, the binding of the chief commandment on the hand and on the forehead, as in Moses: *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy*

might. And these words . . . thou shalt bind for a sign upon thy hand, and they shall be for frontlets between thine eyes (Deut. vi. 5, 8; xi. 13, 18). Here hand signifies the will because it signifies power, for power is of the will; frontlets between the eyes signify the understanding; thus the sign signifies remembrance of the chief commandment, or of the Law in sum, that it may be continually in the will and in the thought, that is, that the presence of the Lord and of love may be in all the will and in all the thought. Such is the presence of the Lord and of mutual love from Him with angels, which continual presence will be further described, by the Divine mercy of the Lord, hereafter. In like manner, in the present verse its being said — "This is the token of the covenant which I make between Me and you. . . . I have set my bow in the cloud, and it shall be for a token of a covenant between Me and the earth" — signifies no other token than a sign of the presence of the Lord in charity, thus His remembrance in man. But how there is thence, or from the bow in the cloud, a sign and remembrance, will be told, by the Divine mercy of the Lord, in what follows.

1039. *Which I make between Me and you.* That this signifies the conjunction of the Lord with man by charity, is evident from what has now been said of the covenant and the token of the covenant. For the covenant is the presence of the Lord in charity. "Between Me and you" is conjunction therefrom. Making is causing to be.

1040. *And every living soul that is with you.* That this signifies all things that are regenerated in man, is evident from the signification of living soul, shown above at verse 10. For soul in the Word signifies, as was said, all life both internal and external of man, and even of animals from their signifying what is in man. But that is properly a living soul which receives life from the Lord, that is, which is regenerate, because this alone is living. And since soul signifies life both internal and external in man,

living soul signifies in one complex all things that are regenerated in man. In man there are things of the will and things of the understanding, the two being most distinct. All things and everything therefrom in a man who is living, are alive. For the fact is that such as the 2
man is, such are all things and everything in him. The general life is in its single parts, for the general is composed of its single parts, as of its particulars. No general exists in any other way, for it is called general because it exists from particulars. Such therefore as the life of man is in general, such is his life in the particulars, even the least particulars, of his effort and intention, or will, and in the least particulars of his thought; so that there can not be the least of an idea in which the life is not similar. As for example with the haughty man, in every single effort of his will and in every single idea of his thought there is haughtiness; with him who is covetous there is in like manner covetousness, and so with him who hates his neighbor; just as with the stupid man there is stupidity in everything of his will and everything of his thought, and with him who is insane there is insanity. Since this is the nature of man, in the other life his quality is known from but a single idea of his thought. When man is regenerated, all things and every- 3
thing in him are regenerated, that is, have life, and indeed just so far as his voluntary proprium, which is filthy and dead, can be separated from the new will and understanding which he has received from the Lord. Since therefore the subject is here the regenerate man, living soul signifies all things that are regenerated in man, which are in general those of his understanding and those of his will, both interior and exterior, and which were expressed before, in the tenth verse, by the fowl, the beast, and the wild animal of the earth; for it is said, "I establish My covenant . . . with every living soul that is with you, the fowl, the beast, and the wild animal of the earth."

1041. *For perpetual generations.* That this signifies all

perpetually who are created anew is evident from the signification of perpetual generations. Generations are posterities which are from those that have preceded, as from their parents. It is said "of an age," or perpetual. Here those things are meant which are regenerated, and so those are meant by the regenerations of an age who are thereby perpetually regenerated, that is, created anew. All things in the internal sense are in accordance with the subject treated of.

1042. *I have set My bow in the cloud.* This signifies the state of the regenerated spiritual man, which is like the rainbow. Any one may wonder that the bow in the cloud, or the rainbow, is taken in the Word for a token of the covenant, when the rainbow is nothing but an appearance arising from the modification of the rays of sunlight in raindrops, and thus only something natural, unlike other signs of the covenant in the church, mentioned just above. And that the bow in the cloud represents regeneration, and signifies the state of the regenerated spiritual man, cannot be known to any one unless it be given him to see and hence to know how the case is. Spiritual angels who have all been regenerated men of the spiritual church, when presented to sight as such in the other life, appear with as it were a rainbow about the head. But the rainbows seen are in accordance with their state, and thus from them their quality is known in heaven and in the world of spirits. The reason that the appearance of a rainbow is seen, is, that their natural things corresponding to their spiritual present such an appearance. It is a modification of spiritual light from the Lord in what is natural about them. These angels are those who are said to be regenerated, or born again, of water and the spirit, but the celestial angels
2 are said to be regenerated with fire. As to natural colors, the existence of color requires something both dark and light, or black and white. When rays of sunlight fall on this, according to the varied mingling of dark and light, or

of black and white, from the modification of the inflowing rays of light, colors are produced, some of which partake more and some less of the dark and black, some partake more and some less of the light and white; and hence is their diversity. It is similar in spiritual things. The darkness there is man's intellectual or false proprium, and the blackness is his voluntary or evil proprium, which absorbs and extinguishes the rays of light. But the lightness and whiteness is the truth and good that man thinks he does of himself, which reflects and throws back from itself the rays of light. The rays of light that fall upon these, and as it were modify them, are from the Lord, as from the Sun of wisdom and intelligence; for rays of spiritual light are no other and from no other source. It is because natural things correspond to spiritual that when what is about a regenerate spiritual man is presented to view in the other life, it appears like a bow in the cloud, this bow being the representation of his spiritual things in his natural. There is in the regenerate spiritual man an intellectual proprium in which the Lord instils innocence, charity, and mercy. According to the reception of these gifts by man is the appearance of his rainbow when presented to view — the more beautiful as the proprium of the man's will is removed, subdued, and reduced to obedience. By the 3
prophets also, when they were in the vision of God, there was seen a bow as in a cloud — as by Ezekiel: *And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of a throne was a likeness as the appearance of a Man upon it above. And I saw as the appearance of burning coal, as the appearance of fire within it round about, from the appearance of His loins and upward; and from the appearance of His loins and downward I saw as it were the appearance of fire, and there was brightness round about Him. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of*

the brightness round about. This was the appearance of the likeness of the glory of Jehovah (i. 26–28). It may be evident to every one that it is the Lord Who was thus seen, and also that by Him was represented heaven, for He is heaven, that is, all in all things of heaven. He is the Man there spoken of, the throne is heaven, the burning coal as the appearance of fire from the loins and upward is the celestial of love, the brightness as of fire round about from the loins downward, as the bow in the cloud, is the celestial spiritual. Thus the celestial heaven, or the heaven of celestial angels, is represented from the loins upward, and the spiritual heaven, or the heaven of spiritual angels, is represented from the loins downward. For what is below, from the loins even through the feet to the soles, in the Greatest Man, signifies what is natural. Hence also it is evident that the natural things of man thus illuminated by spiritual light from the Lord, appear as the bow in the cloud. The like was seen also by John (Apoc. iv. 2, 3; x. 1).

1043. That the cloud signifies the obscure light in which the spiritual man is, as compared with that of the celestial man, may be evident from what has now been said about the bow; for the bow, or the color of the bow, has no existence except in the cloud. The darkness of the cloud, as has been said, through which the sun's rays shine, is what is turned into colors; and thus the color is such as is the darkness which is lighted up by the brightness of the rays. It is similar with the spiritual man. The darkness with him which is here called a cloud, is falsity, which is the same as his intellectual proprium. When innocence, charity, and mercy are introduced into this proprium by the Lord, then this cloud appears no longer as falsity, but as an appearance of truth, together with truth from the Lord. Hence there is the likeness of a bow of colors. There is a certain spiritual modification which can in no way be described, and unless it be perceived by man

through colors and their derivations, I do not know how it can be set forth to his apprehension. The nature of this 2
cloud with the regenerate man may be evident from his state before regeneration. Man is regenerated through what he thinks to be truths of faith. Every one thinks his own dogma to be true, and from this he acquires conscience. So after he has acquired conscience, to act contrary to what has been impressed upon him as the truths of faith, is against his conscience. Such is every regenerated man. For many are regenerated by the Lord through some dogma or other, and when they are regenerated they do not receive any immediate revelation, but only what enters their minds through the Word and preaching of the Word. But since they receive charity, the Lord operates through charity upon their cloud, from which there springs light, as when the sun shines through a cloud, which then becomes more luminous and varied with colors. Thus also there is presented in the cloud the appearance of a bow. The thinner the cloud, that is, the more truths of faith there are mingled with it, the more beautiful is the bow. But the denser the cloud, that is, the fewer the truths of faith contained in it, the less beautiful is the bow. Innocence adds much to its beauty, giving as it were a living brightness to the colors. All appearances of truth are 3
clouds in which man is when he is in the sense of the letter of the Word, for the language of the Word is according to appearances. But when he believes with simplicity and has charity, though he remains in appearances, this cloud is comparatively thin. It is in this cloud that conscience is formed by the Lord with the man in the church. All ignorances of truth are also clouds, in which man is when he does not know what the truth of faith is; in general when he does not know what the Word is, and still more when he has not heard of the Lord. In this cloud conscience is formed by the Lord with the man who is not in the church; for in his very ignorance there may be in-

nocence, and thus charity. All falsities also are clouds; but these clouds are dark, and are either with those who have a false conscience — described elsewhere — or with those who have none. These are in general the qualities of clouds. As to their magnitude, there are with man clouds so great and so dense that if he knew, he would wonder that rays of light could ever shine through from the Lord, and that man could be regenerated. He who supposes himself to have the least cloud, has sometimes a very great one; and he who supposes that he has a great
4 cloud, may have but a little one. There are such clouds with the spiritual man, but not so great with the celestial, because he has love to the Lord implanted in his voluntary part, and therefore receives from the Lord, not conscience, as does the spiritual man, but perception of good and thence of truth. When man's voluntary part is such that it can receive the rays of celestial flame, then his intellectual part is enlightened thereby, and from love he knows and perceives all things that are truths of faith. His voluntary part is then like a little sun, from which rays extend into his intellectual part. Such was the man of the Most Ancient Church. But when man's voluntary part is wholly corrupt and infernal, and therefore a new will, which is conscience, is formed in his intellectual part — as was the case with the man of the Ancient Church, and is with every regenerated man of the spiritual church — then his cloud is dense, for he needs to learn what is good and true, and has no perception whether it is. Then also falsity continually flows in, which is the darkness of cloud, from his black voluntary part, or through it from hell. This is the reason that the intellectual part can never be enlightened in the spiritual man, as in the celestial. Hence it is that cloud here signifies the obscure light in which the spiritual man is in comparison with the celestial.

1044. *And it shall be for a token of a covenant between Me and the earth.* That this signifies a sign of the pres-

ence of the Lord in charity, and that the earth here means the proprium of man, is evident from what has been already said. That the earth signifies the proprium of man is evident also from the internal sense and from the very series of things treated of. For it was said before, "This is the token of the covenant which I make between Me and you and every living soul that is with you," by which was signified whatever is regenerated. But here it is said, differently, "It shall be for a token of a covenant between Me and the earth." From this, as from the repetition of the token of a covenant, it is plain that here something else is signified, and indeed that the earth means that which is not and can not be regenerated, which is the voluntary proprium of man. For man when regenerated is as to the 2
intellectual part the Lord's, but as to his voluntary part is his own, these two parts in the spiritual man being opposed. But though the voluntary part of man is opposed, yet it cannot but be present; for all the obscurity in his intellectual part, or all the density of his cloud, is from it. It continually flows in from it, and in proportion as it flows in, the cloud in his intellectual part is thickened; but in proportion as it is removed, the cloud is made thin. Thus it is that by the earth is here signified man's proprium. That by the earth is signified the corporeal part of man, as well as many other things, has been shown before. It is 3
as if two who were formerly conjoined by a covenant of friendship, as were the will and understanding in the man of the Most Ancient Church, had their friendship broken, and enmity had arisen — as took place when man wholly corrupted his will part. When a covenant is again entered into, the hostile part is set forth as if the covenant were with it; but it is not with it, because this is opposite and contrary, but it is with that which flows in from it, as already said — that is, with the intellectual proprium. The token or sign of the covenant is this, that as far as there is presence of the Lord in the intellectual proprium, so far

the voluntary proprium will be removed. It is as with heaven and hell. The intellectual part of the regenerated man, from charity, in which the Lord is present, is heaven; his voluntary part is hell. As far as the Lord is present in heaven, so far hell is removed. For man of himself is in hell, and of the Lord is in heaven. And man is being continually raised from hell into heaven, and as far as he is raised, so far his hell is removed. The token, therefore, or sign, that the Lord is present, is that man's voluntary part is removed. That it can be removed is by means of temptations, and by many other means of regeneration.

1045. What has now been presented regards the regenerated spiritual man, or the spiritual church. What is to follow regards all men in general, and then the man who can be regenerated in particular.

1046. Verses 14, 15. *And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember My covenant, which is between Me and you and every living soul of all flesh; and the waters shall no more become a flood to destroy all flesh.* "And it shall come to pass, when I bring a cloud over the earth" signifies when on account of the voluntary proprium of man the faith of charity does not appear; "that the bow shall be seen in the cloud" signifies when man is still such that he can be regenerated; "and I will remember My covenant, which is between Me and you" signifies the mercy of the Lord in particular toward the regenerate and those who can be regenerated; "and every living soul of all flesh" signifies the whole human race; "and the waters shall no more become a flood to destroy all flesh" signifies that man's intellectual part should no more be able to take on such a persuasion for its destruction as did the posterity of the Most Ancient Church. This regards all men in general.

1047. *And it shall come to pass, when I bring a cloud over the earth.* That this signifies when on account of the

voluntary proprium of man the faith of charity does not appear, is evident from what has been said just above about the earth, or the voluntary proprium of man — namely, that it is of such nature that it continually pours into the intellectual part of man what is obscure, or false, which is a clouding over and begets all falsity. This may be very manifest from the fact that the loves of self and the world, which are of man's will, are nothing but hatred. For as far as any one loves himself, he so far hates his neighbor. And because these loves are so contrary to heavenly love, such things must needs flow in from them continually as are contrary to mutual love, and these in the intellectual part are all falsities. Thence comes all its darkness and obscurity. Falsity beclouds truth, just as a dark cloud does the light of the sun. And because falsity and truth cannot be together, just as darkness and light cannot, it plainly follows that one departs as the other comes. And since this happens with alternation, it is therefore said here, "When I bring a cloud over the earth" — that is, when on account of the voluntary proprium the faith of charity, or truth with its good, does not appear, and still less good with its truth.

1048. *That the bow shall be seen in the cloud.* That this signifies when man is still such that he can be regenerated, is evident from the signification of the bow in the cloud, which is a token or sign of regeneration, as said above. Further, with regard to the bow in the cloud — the quality of a man, or of a soul after the death of the body, is known at once; and by the Lord it is known from eternity, and what it will be to eternity. His quality is perceived by angels immediately on his arrival. There is a certain sphere which exhales, as it were, from his disposition, or from everything in him; and this sphere, wonderful to say, is such that from it is perceived the faith and charity which the man has. It is this sphere that becomes visible by a bow when it so pleases the Lord. This

sphere, by the Divine mercy of the Lord, will be further described hereafter. Hence it may be evident what is here signified by the bow when seen in the cloud — namely, when man is such that he can be regenerated.

1049. *And I will remember My covenant, which is between Me and you.* That this signifies the mercy of the Lord, in particular toward the regenerate and those who can be regenerated, also follows, since remembering, with the Lord, is having pity upon. Remembering cannot be predicated of the Lord, because He knows all things and every single thing from eternity, but pitying, since He knows how it is with man — namely, that, as said above, his proprium is infernal, and that it is his very hell. For by his voluntary proprium man communicates with hell, and from hell and from itself this proprium desires nothing so much and so strongly as to cast itself down into hell; nor is it content with this, but desires to cast down all in the universe. Since man is of himself such a devil, and the Lord knows it, it follows that His remembering the covenant is nothing else than pitying him, and by Divine means regenerating him and drawing him to heaven by mighty power, so far as man is so disposed that he can be drawn.

1050. *And every living soul of all flesh.* That this signifies the whole human race is evident from the signification of living soul of all flesh. Every man is called a living soul from what is living in him. No man can ever live, still less as a man, if he has not something living in him, that is, if he has not something of innocence, of charity, and mercy, or something from it like or emulating it. This something of innocence, charity, and mercy man receives from the Lord when he is a little child and when he is in boyhood, as may be evident from the state of infancy and also of boyhood. What man then receives is stored up in the man. The things stored up are called in the Word remains, and are of the Lord alone in man.

What is thus stored up is what causes man, when he is of adult age, to be capable of being a man. Of remains see what is said above (n. 468, 530, 560–563, 576). That the 2 states of innocence, charity, and mercy which man has had in infancy and boyhood cause him to be capable of being a man, is plainly evident from this, that man is not born into any exercise of life, as brute animals are, but has everything to learn, and what he learns then by exercise becomes a habit, and his nature as it were. Man cannot even walk nor speak until he learns, and so with everything else. These things by practice become as it were natural to him. So it is with states of innocence, charity, and mercy with which he is likewise imbued from infancy, without which states he would be much viler than a brute. But these are states which man does not learn, but receives by gift from the Lord, and which the Lord stores up in him. Together with the truths of faith they are also what are called remains, and are of the Lord alone. As far as man in adult age extinguishes these states, so far he becomes dead. When man is regenerated, these states are the beginnings of regeneration, and he is led into them; for the Lord operates through remains, as already stated. These 3 remains in every one are what are here called the living soul of all flesh. That all flesh signifies every man, and thus the whole human race, may be evident from the signification of flesh everywhere in the Word (see what was shown in n. 574) — as in Matthew: *Except those days had been shortened, no flesh would have been saved* (xxiv. 22: Mark xiii. 20). In John: *Jesus said, Father, the hour is come; glorify Thy Son, that the Son may glorify Thee: even as Thou gavest Him authority over all flesh* (xvii. 2). In Isaiah: *And the glory of Jehovah shall be revealed, and all flesh shall see it together* (xl. 5). And again: *And all flesh shall know that I Jehovah am thy Saviour* (xlix. 26).

1051. *And the waters shall no more become a flood to destroy all flesh.* That this signifies that man's intellectual

part should no more be able to take on such a persuasion for its destruction as did the last posterity of the Most Ancient Church, may be evident from what has been frequently said and shown before in regard to the waters of the flood, and also in regard to those before the flood who perished — namely, that with them not only the voluntary part was destroyed and made infernal, but also the intellectual part; so that they could not be regenerated, that is, have a new will formed in their intellectual part.

1052. Verse 16. *And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the earth.* "And the bow shall be in the cloud" signifies man's state; "and I will look upon it" signifies that it is such that he can be regenerated; "that I may remember the everlasting covenant" signifies that the Lord can be present with him in charity; "between God and every living soul of all flesh that is upon the earth" signifies with every man with whom this can be given. These things relate in particular to the man who can be regenerated.

1053. *And the bow shall be in the cloud.* That this signifies man's state is evident from what has been said and shown above about the bow in the cloud, namely, that a man or a soul in the other life is known among angels from his sphere, and that this sphere, when it pleases the Lord, is represented by colors, like those of the rainbow, in variety according to the state of each one in reference to faith in the Lord, thus in reference to the goods and truths of faith. In the other life colors are presented to view which from their brightness and splendor immensely surpass the beauty of colors seen on earth; and each color represents something celestial and spiritual. These colors are from the light of heaven, and from the variegation of spiritual light, as said above. For angels live in light so great that the light of the world is nothing in comparison.

The light of heaven in which angels live, in comparison with the light of the world, is as the noonday light of the sun in comparison with candlelight, which is extinguished and becomes nothing on the rising of the sun. In heaven there is both celestial light and spiritual light. Celestial light is comparatively as the light of the sun, and spiritual light as the light of the moon, but with every difference according to the state of the angel receiving the light. It is the same with colors, because they are from the light. The Lord Himself is in the heaven of celestial angels the Sun, and in the heaven of spiritual angels the Moon. These things will not be credited by those who have no conception of the life which souls live after death, and yet they are most true.

1054. *And I will look upon it.* That this signifies that he is such that he can be regenerated is evident from this, that seeing any one, when said of the Lord, is knowing his quality. For the Lord knows all from eternity, and has no need to see what any one is. When one is such that he can be regenerated, then it is said of the Lord that He sees him, as also that He lifts up His countenance upon him. But when he cannot be regenerated, it is not said that the Lord sees him, or lifts up His countenance upon him, but that He turns away His eyes, or His face, from him, although it is not the Lord Who turns away His face, but man. Hence in the fourteenth verse, where the whole human race was treated of, in which there are many who cannot be regenerated, it is not said, when I see the bow in the cloud, but when the bow shall be seen in the cloud. It is with seeing as with remembering, when said of the Lord, and this signifies in the internal sense pitying — as shown above (n. 840, 1049; see also n. 626).

1055. *That I may remember the everlasting covenant.* That this signifies that the Lord can be present with him in charity, is evident from what has been said and shown about the signification of a covenant, namely, that there is

no other eternal covenant than love to the Lord and love toward the neighbor. This is eternal, because from eternity to eternity. All heaven is founded in love, yea, all nature; for in nature nothing ever exists in which there is any union and conjunction, whether it be animate or inanimate, that does not derive its origin from love. For every natural thing exists from what is spiritual, and the spiritual from what is celestial, as said above. Hence love, or the image of love, is implanted in all things and in every thing; only that in man it is not love, but the contrary, because man has destroyed the order of nature in himself. When however he can be regenerated, or restored again to order, and receive mutual love, then there is with him the covenant, or conjunction by charity, that is here treated of.

1056. *Between God and every living soul of all flesh that is upon the earth.* That this signifies with every man with whom this can be given, is evident from what has been said, namely, that the subject is those who can be regenerated. No others, therefore, are signified by every living soul of all flesh.

1057. Verse 17. *And God said unto Noah, This is the token of the covenant which I have established between Me and all flesh that is upon the earth.* "And God said unto Noah" signifies that the church might know this; "This is the token of the covenant which I have established between Me and all flesh that is upon the earth" signifies that the sign of the presence of the Lord in charity was not only with the man of the church, but also with man outside the church.

1058. *And God said unto Noah.* That this signifies that the church might know this, is evident from the series of things, which is plain only from the internal sense, in which these things are thus connected: first, the regenerated spiritual man within the church is treated of; second, every man, universally; third, every man who can be regenerated; and here is the conclusion, namely, that the

church should know this. That Noah is the church was shown before, and here indeed he is the spiritual church in general, because Noah alone is named. What the church should know, now follows.

1059. *This is the token of the covenant which I have established between Me and all flesh that is upon the earth.* That this signifies that the sign of the presence of the Lord in charity was not only with the man of the church, but also with man outside the church, is evident from the signification of all flesh, as every man, and consequently the whole human race. That the whole human race is meant, both within the church and without the church, is evident not only from its being said all flesh, but also from its not being said as before, every living soul of all flesh; and it is made still plainer from its being added, that is upon the earth. That with those who are outside the church, and are called gentiles, the Lord is equally present in charity as with those who are within the church, you may see shown above (n. 932, 1032). He is even more present, for there is not so great a cloud in their understanding as there is in general with those who are called Christians. For the gentiles are ignorant of the Word, nor do they know what the Lord is, nor what the truth of faith is; they cannot therefore be against the Lord and against the truth of faith. Hence their cloud is not against the Lord and the truth of faith, and such a cloud may be easily dispersed when they are enlightened. But the cloud of Christians is against the Lord and against the truths of faith, and this cloud is so dense as to be darkness. And when there is hatred in place of charity, then it is thick darkness. Still darker is it with those who profane the truths of faith, which the gentiles cannot do because they live in ignorance of the truth of faith. No one can profane that of which he does not know the nature or the existence. This is why more of the gentiles are saved than of Christians, in accordance with what the Lord also said in Luke (xiii. 23, 28–30), be-

sides that their children are all of the Lord's kingdom (Matt. xviii. 10, 14; xix. 14: Luke xviii. 16).

1060. Verse 18. *And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.* "The sons of Noah, that went forth of the ark" signify those who constituted the Ancient Church; "that went forth of the ark" signify those who are regenerated; "Shem" signifies the internal church; "Ham" signifies the church corrupted; "Japheth" signifies the external church; "and Ham is the father of Canaan" signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by Canaan.

1061. *And the sons of Noah, that went forth of the ark.* That these signify those who constituted the Ancient Church, and that they that went forth of the ark are those who are regenerated, is evident from all that follows; from which it will be plain how the case is.

1062. That Shem signifies the internal church, Ham the church corrupted, and Japheth the external church, is also evident from what follows, where their quality is described. As in every church, so in the Ancient there were men who were internal, men who were internal and corrupted, and men who were external. Those who are internal are those who make charity the principal thing of faith; those who are internal and corrupted make faith without charity the principal thing of faith; and those who are external think little about the internal man, but still perform works of charity and sacredly observe the rites of the church. Besides these three kinds of men there are no others to be called men of the spiritual church; and because they were all men of the church, they are said to have gone forth of the ark. Those in the Ancient Church who were internal men, that is, who made charity the principal thing of faith, were called Shem; those who were internal and corrupted, who made faith without charity the

principal thing, were called Ham; while those who were external and thought little about the internal man, but still performed works of charity and sacredly observed the rites of the church, were called Japheth. The nature of each will be seen from the particulars in what follows.

1063. *And Ham is the father of Canaan.* That this signifies that from the corrupted church sprang worship in externals without internals, which worship is signified by Canaan, is likewise evident from what follows; for what is contained in this verse is premised to what is in the following verses. That Ham signifies the corrupted church, that is, those who make faith separate from charity the principal thing of faith, is evident in David: *He smote all the firstborn in Egypt, the beginning of strength, in the tents of Ham* (Ps. lxxviii. 51). By the firstborn in Egypt was represented faith without charity. That faith is called the firstborn of the church may be seen above (n. 352, 367); and that faith is thence called the beginning of strength, as here in David, may be seen in Genesis (xlix. 3)—in what is said of Reuben, who represented faith because he was the firstborn of Jacob, and is called the beginning of strength. The tents of Ham are the worship therefrom. That tents signify worship may be seen above (n. 414). Egypt is hence called the land of Ham (Ps. cv. 23, 27; cvi. 22). Such men, who in the Ancient Church were called Ham, because they lived a life of all lusts, only prating that they could be saved by faith howsoever they lived, appeared to the ancient people black from the heat of their lusts, and from this were called Ham. Ham is said to be the father of Canaan for the reason that such men care nothing how a man lives, provided he frequents sacred rites, since they still wish for some worship. But external worship is the only worship for them; internal worship which is of charity alone they reject. Hence Ham is said to be the father of Canaan.

1064. Verse 19. *These three were the sons of Noah;*

and of these was the whole earth overspread. "These three . . . sons of Noah" signify these three kinds of doctrines which are those of churches in general; "and of these was the whole earth overspread" signifies that from them were derived all doctrines, both true and false.

1065. *These three were the sons of Noah.* That these signify these three kinds of doctrines, which are those of churches in general, has been shown just above. There are indeed innumerable less universal kinds of doctrines, but there are not more kinds that are universal. Those who do not acknowledge charity and faith, nor external worship, are not of any church. They are not included here, because the church is treated of.

1066. *And of these was the whole earth overspread.* That this signifies that from them were derived all doctrines, both true and false, is evident from the signification of earth. Earth, or land, in the Word is used with various meanings. In a universal sense it stands for the place or region where the church is, or where it has been — as the land of Canaan, the land of Judah, the land of Israel. Thus it stands universally for every one of the church, since the land is predicated of the man who is in it, as we know in common speech. Anciently, therefore, when they spoke of the whole earth, they did not mean the whole globe, but only the land where the church was, and thus the church itself — as may be evident from the following passages in the Word — in Isaiah: *Behold, Jehovah maketh the earth empty. . . . The earth shall be utterly emptied. . . . The earth mourneth and fadeth away. . . . The earth also is polluted under the inhabitants thereof. . . . Therefore hath the curse devoured the earth . . . therefore the inhabitants of the earth are burned, and man shall be left feeble. . . . The windows on high are opened, and the foundations of the earth do shake. The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly. The earth reeling shall reel like a drunken man,*

and shall be moved to and fro like a hut, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again (xxiv. 1, 3–6, 18–20). The earth stands here for the people who are in it, and in fact for the people of the church, thus for the church itself, and for the vastated things of the church, of which when vastated it is said that they are emptied, moved exceedingly, reel like a drunken man, move to and fro, and fall not to rise again. That by land is signified man, consequently the church, 2
which is of man, may be seen in Malachi: *And all nations shall call you happy; for ye shall be a delightsome land* (iii. 12). That earth stands for the church is seen in Isaiah: *Have ye not understood the foundations of the earth?* (xl. 21) — where the foundations of the earth stand for the foundations of the church. Again: *For, behold, I create new heavens and a new earth* (lxv. 17; lxvi. 22: Apoc. xxi. 1). New heavens and a new earth stand for the kingdom of the Lord and the church. In Zechariah: Jehovah, *Who stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him* (xii. 1) — meaning the church. Also, as we have had before, in Genesis: *In the beginning God created the heaven and the earth* (i. 1). *And the heavens and the earth were finished* (ii. 1). *These are the generations of the heavens and of the earth* (ii. 4). In each passage the earth stands for the church which was created, formed, and made. In Joel: *The earth quaked before Him; the heavens trembled; the sun and the moon were darkened* (ii. 10) — meaning the church and the things of the church; when these are vastated, heaven and earth are said to quake and the sun and moon to grow dark — that is, love and faith. In Jeremiah: *I beheld the earth, and,* 3
lo, a void and emptiness; and the heavens, and they had no light (iv. 23). Here the earth plainly stands for man in whom there is not anything of the church. Again: *The whole earth shall be desolate; yet will I not make a full*

end. For this shall the earth mourn, and the heavens above be black (iv. 27, 28). Here also the church is meant, whose exteriors are the earth, and the interiors the heavens, of which it is said that they shall be black, with no light in them, when there is no longer wisdom of good and understanding of truth. Then the earth also is empty and void; and in like manner the man of the church who should be a church. That by the whole earth is meant in other places also only the church, may be seen in Daniel: *The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces* (vii. 23). The whole earth stands for the church and for what is of the church; for the Word does not treat, like profane writings, of royal powers, but of the holy things and states of the church, which are here sig-
4 nified by the kingdoms of the earth. In Jeremiah: *A great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth* (xxv. 32, 33). From one end of the earth even unto the other end of the earth means the church and everything that is of the church. In Isaiah: *The whole earth is at rest and is quiet: they break forth into singing* (xiv. 7) — where the whole earth stands for the church. In Ezekiel: *When the whole earth rejoiceth* (xxxv. 14) — where also the whole earth stands for the church. In Isaiah: *I have sworn that the waters of Noah should no more go over the earth* (liv. 9) — where the earth stands for the church, be-
5 cause the church is there the subject. Because land or earth signifies in the Word the church, it signifies also what is not the church, since every such word has contrary or opposite meanings — as for example the various lands of the gentiles, in general all lands outside the land of Canaan. Land is therefore taken also for the people and for the man outside the church, and hence for the external man, for his

will, his proprium, and so on. The term is rarely used in the Word for the whole world, unless when the whole human race is meant as to their state, whether of the church or not. And because the earth is the containant of the ground, which also is the church, and the ground is the containant of the field, the word signifies, because it involves, many things; and what it signifies is plain from the matter, as its subject, of which it is treated and predicated. Consequently it may now be evident that here by the whole earth which was overspread by the sons of Noah, is not signified the whole world, or the whole human race, but all the doctrines both true and false which were of the churches.

1067. Verse 20. *And Noah began to be a husbandman, and planted a vineyard.* "And Noah began to be a husbandman" signifies in general man instructed from the teachings of faith; "and planted a vineyard" signifies a church therefrom. A vineyard is the spiritual church.

1068. *And Noah began to be a husbandman.* That this signifies in general man instructed from teachings of faith, is evident from the signification of ground (see above, n. 268, 566), namely, as the man of the church, or, what is the same, as the church; for that there may be a church, man must be a church. The church is called ground because it receives the seeds of faith, or the truths and goods of faith. Ground is distinguished from earth, which, as shown, also signifies the church, as faith is distinguished from charity. Just as charity is the containant of faith, so earth is the containant of ground. When therefore the church is treated of in general, it is called earth; and when treated of in particular, it is called ground, as in this verse; for the general is the complex of things derived from it. The doctrinal teachings which the man of the Ancient Church had, were, as said before, from the revelations and perceptions of the Most Ancient Church, which had been preserved; and in these they had faith as we have at this

day in the Word. These teachings were their Word. Noah's beginning to be a husbandman signifies, therefore, man instructed in the teachings of faith.

1069. *And planted a vineyard.* That this signifies a church therefrom, and that a vineyard is the spiritual church, is evident from the signification of a vineyard. In the Word churches are frequently described by gardens, as also by the trees of a garden, and are even so named. This is from their fruits, which signify what is of love and charity; wherefore it is said that a man is known by his fruit. The comparing of churches with gardens, trees, and fruits, comes from representations in heaven, where gardens of inexpressible beauty are sometimes presented to view, according to the spheres of faith. From the same origin the celestial church was described by the garden of paradise, in which were trees of every kind. By the trees of the garden were signified the perceptions of that church, and by the fruits the goods of love of every kind. But the Ancient Church, because it was spiritual, is described by a vineyard, from its fruits, which are grapes, and which
2 represent and signify the works of charity. This is clearly evident from many passages of the Word, as in Isaiah: *Let Me sing for My well-beloved a song of My beloved touching his vineyard. My well-beloved had a vineyard, in a horn of the son of oil: and he made a hedge about it, and fenced it with stones, and planted it with the choicest vine, and built a tower in the midst of it, and also hewed out a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt Me and My vineyard. . . . The vineyard of Jehovah of hosts is the house of Israel* (v. 1–3, 7). Here the vineyard signifies the Ancient Church, thus the spiritual church, and it is plainly said to be the house of Israel; for by Israel in the Word is signified the spiritual church, and by Judah the celestial church. In Jeremiah: *Again will*

I build thee, and thou shalt be built, O virgin of Israel: again shalt thou deck thy timbrels, and shalt go forth in the dance of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria (xxxi. 4, 5) — where vineyards stand for the spiritual church; and the subject is Israel, by whom is signified the spiritual church, as just said. In Ezekiel: *When I shall have gath-* 3
ered the house of Israel from the peoples among whom they are scattered . . . then shall they dwell in their own land . . . they shall dwell securely therein; yea, they shall build houses, and plant vineyards (xxviii. 25, 26). Here vineyard stands for Israel, or the spiritual church; planting vineyards for being instructed in the truths and goods of faith. In Amos: *I have smitten you with blasting and mildew: the multitude of your gardens and your vineyards and your fig trees and your olive trees hath the palmerworm devoured. . . . Thus will I do unto thee, O Israel* (iv. 9, 12). Gardens here stand for the things of the church — vineyards for the spiritual things of the church, fig trees for the natural things, olive trees for the celestial things — thus for the things of the spiritual church, or Israel. Again: *And I will bring again the captivity of My people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them* (ix. 14). Planting vineyards is the planting of the spiritual church; thus vineyard means the spiritual church, or Israel. As a vineyard signifies the spiritual 4
church, so also does a vine; for a vine is a part of a vineyard; so they are as a church and a man of the church, and the meaning is the same. In Jeremiah: *Is Israel a servant? If he was born of the house, why is he become a prey? . . . I had planted thee a noble vine, wholly a seed of truth: how then art thou turned into the degenerate plant of a strange vine unto Me?* (ii. 14, 21) — where vine stands for the spiritual church, or Israel. In Ezekiel:

Take thou up a lamentation for the princes of Israel. . . . Thy mother was like a vine, in thy likeness, planted by the waters, fruitful and full of branches by reason of many waters (xix. 1, 10). Vine here stands for the Ancient spiritual church, which is the mother, thus for Israel, which is therefore said to be "in thy likeness." In Hosea: *Israel is an empty vine, which putteth forth fruit like himself* (x. 1) — where vine stands for the spiritual church, or Israel, here desolated. Again: *O Israel, return unto Jehovah thy God. . . . I will be as the dew unto Israel. . . . They that dwell under his shadow shall return; they shall revive as the corn, and blossom as the vine: his memorial shall be as the wine of Lebanon* (xiv. 1, 5, 7) — where the vine stands for the spiritual church, or Israel. In Moses: *Until Shiloh come . . . binding His young ass to the vine, and His ass's colt unto the choice vine* (xlix. 10, 11). This is a prophecy of the Lord; the vine and the choice vine
5 stand for spiritual churches. The Lord's parables of the laborers in vineyards likewise signified spiritual churches (Matt. xx. 1–16; xxi. 33–44: Mark xii. 1–12: Luke xx. 9–16). Since the vine signifies the spiritual church, and the primary thing of the spiritual church is charity, in which the Lord is present, and by means of which He conjoins Himself to man and Himself alone works every good, therefore the Lord compares Himself to a vine, and He describes the man of the church, or the spiritual church, in these words, in John: I *am the true vine and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away: and every branch that beareth fruit, He will prune it, that it may bear more fruit. . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me ye can do nothing. . . . This is My commandment, that ye love one another, even as I have*

loved you (xv. 1–5, 12). From this it is evident what the spiritual church is.

1070. Verse 21. *And he drank of the wine and was drunken; and he was uncovered in the midst of his tent.* "And he drank of the wine" signifies that he wished to investigate the things which are of faith; "and was drunken" signifies that he thereby fell into errors; "and he was uncovered in the midst of his tent" signifies things thereby perverted; the midst of a tent is the principal of faith.

1071. *And he drank of the wine.* That this signifies that he wished to investigate the things which are of faith, is evident from the signification of wine. The vineyard, or the vine, as has been shown, is the spiritual church, or the man of the spiritual church; the grape, bunches, and clusters are its fruit, and signify charity and what is of charity. But wine signifies faith therefrom, and all the things of faith. Thus the grape is the celestial of that church, and the wine is the spiritual of that church. The former, or the celestial, is of the will, as has been said before; the latter, or the spiritual, is of the understanding. That his drinking of the wine signifies that he wished to investigate the things of faith, and indeed by reasonings, is evident from his becoming drunken, that is, fallen into errors. For the man of this church had no perception, as had the man of the Most Ancient Church, but had to learn what was good and true from the teachings of faith collected and preserved from what had been perceived by the Most Ancient Church, which teachings became the Word of the Ancient Church. Like the Word, the teachings of faith were in many cases such as without perception could not be believed; for spiritual and celestial things infinitely transcend human apprehension, and hence arises reasoning. But he who will not believe before he apprehends, can never believe, as has been often shown before (see. n. 128–130, 195, 196, 215, 232, 233). That grapes in the Word 2

signify charity and what is of charity, and that wine signifies faith therefrom and what is of faith, may be evident from the following passages — in Isaiah: *My well-beloved had a vineyard, in a horn of the son of oil . . . and he looked that it should bring forth grapes, and it brought forth wild grapes* (v. 1, 2, 4) — where grapes stand for charity and its fruits. In Jeremiah: *Gathering I will gather them, saith Jehovah: there shall be no grapes on the vine, nor figs on the fig-tree* (viii. 13) — where vine stands for the spiritual church, grapes for charity. In Hosea: *I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree, at the beginning* (ix. 10). Israel stands for the Ancient Church, grapes for its being endued with charity. The sense is opposite when Israel stands for the sons of Jacob. In Micah: *There is no cluster to eat: my soul desireth the first-ripe fig. The godly man is perished out of the earth, and there is none upright among men* (vii. 1). Cluster stands for charity, or
3 what is holy; first-ripe fig for faith, or what is right. In Isaiah: *Thus saith Jehovah, As the new wine is found in the cluster, and one saith, Destroy it not, for a blessing is in it* (lxv. 8) — where cluster stands for charity, and new wine for the goods of charity, and the truths therefrom. In Moses: *He hath washed His garments in wine, and His vesture in the blood of grapes* (Gen. xlix. 11) — a prophecy of the Lord. Wine stands for the spiritual from the celestial, the blood of grapes for the celestial, in reference to spiritual churches. Thus grapes stand for charity itself, wine for faith itself. In John: The angel said, *Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe* (Apoc. xiv. 18). Here the subject is the last times when there is no faith, that is, when there is no charity; for faith is no other than charity, and is essentially charity itself. When therefore it is said that there is no longer any faith, as in the
4 last times, it is meant that there is no charity. As grapes

signify charity, so wine signifies faith therefrom, for wine is from grapes. This may be evident from the passages already cited about the vineyard and the vine, and also from the following — in Isaiah: *And gladness is taken away, and joy out of Carmel; and in the vineyards there shall be no singing, neither joyful noise: no treader shall tread out wine in the presses; I have made the vintage shout to cease* (xvi. 10) — meaning that the spiritual church, which is Carmel, is vastated; not treading out wine in the presses means that there are no longer any who are in faith. Again: *The inhabitants of the earth are burned, and man shall be left feeble. The new wine shall mourn, the vine shall languish. . . . They shall not drink wine with a song; strong drink shall be bitter to them that drink it. . . . There is a crying in the streets because of the wine* (xxiv. 6, 7, 9, 11). The subject here is the vastated church, and wine stands for the truths of faith, there held of no value. In Jeremiah: *They say to their mothers, Where is corn and wine? when they swoon as the wounded in the streets of the city* (Lam. ii. 12). Where is corn and wine, signifies where is love and faith. The streets of the city signify here, as elsewhere in the Word, truths; being wounded in them signifies not to know what the truths of faith are. In Amos: *And I will bring again the captivity of My people Israel, and they shall build the waste cities and inhabit them; and they shall plant vineyards, and drink the wine thereof* (ix. 14). This is said of the spiritual church, or Israel, of which planting vineyards and drinking the wine thereof is predicated, when it becomes such as to have faith from charity. In Zephaniah: *They shall build houses, but shall not inhabit them; and they shall plant vineyards, but shall not drink the wine thereof* (i. 13: Amos v. 11). Here is described the opposite condition, when the spiritual church is vastated. In Zechariah: *And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it and*

rejoice (x. 7) — said of the house of Judah, that it should be such from the goods and truths of faith. In John: *And the oil and the wine hurt thou not* (Apoc. vi. 6) — meaning that no hurt is to be done to the celestial and spir-
6 itual, or to what is of love and faith. Because wine signified faith in the Lord, faith in the Jewish Church was also represented in sacrifices by a libation of wine (Numb. xv. 2–15; xxviii. 11–15, 18 to end; xxix. 7 to end: Lev. xxiii. 12, 13: Exod. xxix. 40). Wherefore it is said in Hosea — *The threshing-floor and the winepress shall not feed them, and the new wine shall fail her. They shall not dwell in the land of Jehovah; but Ephraim shall return to Egypt, and they shall eat unclean food in Assyria. They shall not pour out wine to Jehovah, neither shall* [*their libations*] *be pleasing to Him* (ix. 2–4). Here the subject is Israel, or the spiritual church, and those in it who pervert and defile the holy and true things of faith by wishing to investigate them by knowledges and reasonings. Egypt is knowledge, Assyria reasoning, Ephraim he who reasons.

1072. *And was drunken.* That this signifies that he thereby fell into errors is evident from the signification of a drunkard in the Word. They are called drunkards who believe nothing but what they apprehend, and therefore search into the mysteries of faith. And because this is done by means of sensual things, either of memory or of philosophy, as the man may be, he cannot but fall thereby into errors. Man's thought is only earthly, corporeal, and material, because it is from earthly, corporeal, and material things which cling to it constantly, and in which the ideas of his thought are based and terminated. To think and reason, therefore, from these concerning Divine things, is to bring one's self into errors and perversions; and it is as impossible to procure faith in this way as for a camel to go through the eye of a needle. The error and insanity from this source is called in the Word drunkenness. Indeed souls or spirits in the other life who reason about the truths

of faith and against them, become as it were drunken men and act like them — of whom, by the Divine mercy of the Lord, hereafter. Spirits are plainly recognized, as to 2 whether they are in the faith of charity or not. Those who are in the faith of charity do not reason about the truths of faith, but say that the thing is so. They also confirm it by sensual knowledge, of memory, and of analytic reason, as far as they can; but as soon as anything obscure comes in, which they do not perceive, they cast it out, and never suffer such a thing to bring them into doubt, saying that there are but very few things they can understand, and therefore to think a thing to be not true because they do not understand it, would be madness. These are they who are in charity. But those who are not in the faith of charity wish only to reason whether a thing be so, and to know how it is, saying that unless they can know how it is, they cannot believe it to be so. From this alone they are known at once as being in no faith, and the proof is that they not only doubt about all things but also deny in their heart. And when they are instructed how it is, they still cling to their disbelief and arouse all their objections and never acquiesce, were it to eternity. Those who thus persist heap errors upon errors. They are such as are called in 3 the Word drunken with wine or strong drink — as in Isaiah: *These also err through wine, and through strong drink are gone astray; the priest and the prophet err through strong drink, they are swallowed up of wine, they are gone astray through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness. . . . Whom will He teach knowledge? and whom will He make to understand the message? Them that are weaned from the milk, and drawn from the breasts* (xxviii. 7–9). That such are meant here is evident. Again: *How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where then are thy wise men? and let them tell thee now . . . Jehovah hath*

mingled a spirit of perversities in the midst of her: and they have caused Egypt to go astray in every work thereof, as a drunken man goeth astray in his vomit (xix. 11, 12, 14). A drunken man here stands for those who wish to search out from knowledges spiritual and celestial things. Egypt signifies knowledges, and therefore he calls himself the son of the wise. In Jeremiah: *Drink ye, and be drunken, and spue, and fall, and rise no more* (xxv. 27)—
4 meaning falsities. In David: *They reel to and fro, and stagger like a drunken man, and are at their wits' end* (Ps. cvii. 27). In Isaiah: *Come ye, I will fetch wine, and we will fill ourselves with strong drink; and tomorrow shall be as this day, great beyond measure* (lvi. 12) — said of what is contrary to the truths of faith. In Jeremiah: *Every bottle shall be filled with wine . . . all the inhabitants of Jerusalem, with drunkenness* (xiii. 12, 13). Here wine stands for faith, drunkenness for errors. In Joel: *Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the sweet wine; for it is cut off from your mouth. For a nation is come up upon My land. . . . He hath laid My vine waste* (i. 5–7) — said of the church when vastated as to the truths of faith. In John: *Babylon the great, which hath made all the nations to drink of the wine of the wrath of her fornication* (Apoc. xiv. 8, 10; xvi. 19; xvii. 2; xviii. 3; xix. 15). The wine of fornication means adulterated truths of faith, of which drunkenness is predicated. So in Jeremiah: *Babylon hath been a golden cup in the hand of Jehovah, that made all the earth drunken: the nations have drunk*
5 *of her wine; therefore the nations are mad* (li. 7). Because drunkenness signified insanities about the truths of faith, it also became representative and was forbidden to Aaron and his sons, thus: *Drink no wine nor strong drink, thou, nor thy sons with thee, when ye go into the tent of meeting, that ye die not . . . that ye may put difference between the holy and the common, and between the unclean*

and the clean (Lev. x. 8, 9). Those who believe nothing but what they apprehend by things of sense and outward knowledge are also called mighty to drink wine. In Isaiah: *Woe unto them that are wise in their own eyes, and intelligent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink* (v. 21, 22). They are called wise in their own eyes and intelligent in their own sight, because those who reason against the truths of faith think themselves wiser than others. But those who care nothing for the Word and the truths of faith, and thus are not willing to know anything about faith, denying its first principles, are called drunken without wine. In Isaiah: *They are drunken, but not with wine; they stagger, but not with strong drink. For Jehovah hath poured out upon you the spirit of deep sleep, and hath closed your eyes* (xxix. 9, 10). That such is their quality is evident from what goes before and what follows, in the prophet. Such drunken men think themselves more wide awake than others, but they are in deep sleep. That the Ancient Church in the beginning was such as is described in this verse, especially those who were of the stock of the Most Ancient Church, may be evident from what has been said before (n. 788).

1073. *And he was uncovered in the midst of his tent.* That this signifies things thereby perverted is evident from the signification of uncovered, or naked. For he is called uncovered and naked from the drunkenness of wine, in whom there are no truths of faith, and still more he in whom they are perverted. The truths of faith themselves are compared to garments which cover the goods of charity, or charity itself; for charity is the body itself, and therefore truths are its garments; or, what amounts to the same thing, charity is the soul itself and the truths of faith are as the body, which is the clothing of the soul. The truths of faith are also called in the Word garments, and a covering, and so it is said in the twenty-third verse that Shem

and Japheth took a garment and covered the nakedness of their father. Spiritual things in reference to celestial are as a body that clothes the soul, or as garments that clothe the body; and in heaven they are represented by garments. In this verse, because it is said that he lay uncovered, it is signified that he stripped himself of the truths of faith by wishing to investigate them by means of the senses and by reasonings therefrom. The like is signified in the Word by lying naked from drunkenness with wine, as in Jeremiah: *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup shall pass through unto thee also; thou shalt be drunken, and shalt make thyself naked* (Lam. iv. 21). And in Habakkuk: *Woe unto him that giveth his neighbor drink . . . and makest him drunken also, that thou mayest look upon their nakedness* (ii. 15).

1074. That the midst of a tent signifies the principal of faith is evident from the signification of the midst, and from that of a tent. Midst in the Word signifies inmost, and tent charity, or worship from charity. Charity is the inmost, that is, the principal thing of faith and worship, and thus the midst of the tent. That midst signifies inmost has been shown before, and that tent is the holy of love, or charity, may be seen above (n. 414).

1075. Verse 22. *And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.* "Ham" and "Canaan" signify here as before, Ham the church corrupted, Canaan worship in externals without internal worship; "saw the nakedness of his father" signifies that he observed the errors and perversions, mentioned above; "and told his two brethren without" signifies that he derided. They are called his brethren because he professed faith.

1076. That Ham signifies the church corrupted is evident from what has been said before about Ham. A church is said to be corrupted when it acknowledges the

Word and has a certain worship like that of a true church, but yet separates faith from charity, thus from its essential and its life, and faith thereby becomes something dead. Hence the church cannot be otherwise than corrupted. What the men of the church then become may be evident from this, that they can have no conscience; for conscience that is really conscience cannot be given except from charity. Charity is what makes conscience, that is, the Lord through charity. What else is conscience than not to do harm to any one in any manner, or to do well to all in every manner? Thus conscience is of charity, and never of faith separate from charity. If these have any conscience it is a false conscience, which has been described above; and because they are without conscience, they rush into all wickedness, so far as outward restraints are relaxed. They do not even know what charity is, regarding it as only a word intimating something. And since they are without charity, they do not know what faith is. When questioned they can only answer that it is a thought, some that it is confidence, others that it is knowledge of faith, a few that it is life according to knowledge, and scarce any that it is a life of charity or mutual love. And if this is said to them and opportunity is given them for reflection, they answer only that all love begins from self, and that he is worse than a heathen who does not take care for himself and his own family. They therefore care for nothing but themselves and the world. Hence it comes to pass that they live in their proprium, the nature of which has been described before. These are they who are called Ham.

1077. That they who are here called Ham and Canaan, that is, those who separate faith from charity and hence put their worship in externals alone, cannot know what and whence conscience is, needs to be briefly shown. Conscience is formed by means of the truths of faith, for what man has heard, acknowledged, and believed makes conscience in him. To act afterward contrary to this is for

him to act contrary to conscience, as may be sufficiently evident to every one. Hence unless it is the truths of faith that he hears, acknowledges, and believes, he can have no true conscience. For it is through the truths of faith, the Lord working in charity, that man is regenerated. Thus it is through the truths of faith that he receives conscience, and conscience is the new man himself. From this it is evident that the truths of faith are the means by which he may become, or live, a man according to what faith teaches, the principal of which is to love the Lord above all things, and the neighbor as himself. If he does not so live, what is his faith but something empty, a mere sound, or something separated from heavenly life, in which
2 when separated there is no salvation? For to believe that no matter how a man lives, he may yet be saved provided he have faith, is to say that he may be saved if he have no charity, and no conscience, that is, if he passes his life in hatred, revenge, robbery, adultery — in a word, in all things contrary to charity and conscience — if he only have faith, even if it be but at the hour of death. Let them consider now, when they are in such a false principle, what truth of faith there is that can form their conscience, whether it be not what is false. If they suppose that they have anything of conscience, it is only outward restraints — such as fear of the law, of loss of honor, of gain, or of reputation on account of what they do — that make in them what they call conscience, requiring them not to injure the neighbor, but to do him good. But since this is not conscience, because not charity, when these restraints are loosened or taken off, they rush into most wicked and filthy things. It is altogether otherwise with those who, though they have declared that faith alone saves, have still lived a life of charity; for in their faith there has been charity from the Lord.

1078. That the father of Canaan signifies worship in externals without internal worship, has been shown before.

No other worship can exist from faith separated from charity. For the internal man is charity, never faith without charity. So that he who is destitute of charity can have no other worship than external, without internal. And because such worship has its existence from faith separated from charity, Ham is called the father of Canaan, and in what follows Ham is not spoken of, but Canaan.

1079. *Saw the nakedness of his father.* That this signifies that he observed the errors and perversions may be evident from the signification of nakedness — of which just above and also before (n. 213, 214) — as being evil and perversion. Here those who are in faith separate from charity are described by Ham, in his seeing the nakedness of his father, that is, his errors and perversions; for they are not disposed to see anything else in a man. But those on the other hand who are in the faith of charity see what is good, and if they see anything evil and false, they excuse it, and if they can, try to amend it in him, as is here said of Shem and Japheth. Where there is no charity there is love of self, and therefore hatred against all who do not favor self. Consequently they see in the neighbor only what is evil, and if anything good, they either see it as nothing, or put a bad interpretation upon it. It is just the other way with those who are in charity. By this difference these two kinds of men are distinguished, especially when they come into the other life. With those who are in no charity, a feeling of hatred shines forth from everything they do. They wish to examine every one, and to judge him; they desire nothing so much as to find evil in him, having it continually in mind to condemn, punish, and torment. But those who are in charity scarcely see another's evil, but observe all that is good and true in him, and put a good interpretation on what is evil and false. Of such disposition are all angels, which they have from the Lord, Who bends all evil to good.

1080. *And told his two brethren without.* That this sig-

nifies that he derided, now follows from what has been said. For with those who are in no charity, there is continual contempt of others, or continual derision, and on every occasion a proclaiming of their errors. It is only outward restraints that prevent, such as fear of the law, or of loss of life, honor, gain, and reputation thereby. Hence they inwardly favor so doing, while they outwardly pretend friendship. In this way they acquire two spheres which are plainly perceived in the other life — the one, interior, full of hatred; the other, exterior, assuming the appearance of goodness. These spheres, since they are utterly discordant, cannot but be in contention. And when the exterior sphere is taken away from them, so that they cannot dissemble, they rush into all wickedness. When it is not taken away, in every word they utter there lurks hatred, and this is perceived. From this come their punishments and torments.

1081. That they are called his brethren because he professed faith, is evident from what has been shown above (n. 367), namely, that charity is the brother of faith.

1082. Verse 23. *And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.* By "Shem," as said before, is signified the internal church; by "Japheth" an external church corresponding to the internal; "took a garment" signifies that they interpreted for good; "and laid it upon both their shoulders" signifies that they did this with all their might; "and went backward" signifies that they did not attend to errors and perversions; "and covered the nakedness of their father" signifies that thus they excused them; "and their faces were backward, and they did not see the nakedness of their father" signifies that so it should be done, and such things, which are errors and mistakes from reasonings, should not be attended to.

1083. That by "Shem" is signified the internal church, and by "Japheth" an external church corresponding to the internal, has been told before. Where there is a church, there must needs be an internal and an external. For man, who is the church, is internal and external. Before he becomes a church, that is, before he is regenerated, he is in externals; and when he is being regenerated he is led from externals, even by means of externals, to internals, as has been shown above. And afterward when he is regenerated, all things of the internal man are terminated in externals; thus of necessity every church must be both internal and external, as was the Ancient Church and as at this day is the Christian Church. The internals of the Ancient Church were all the things of charity and of faith therefrom — all humiliation, all adoration of the Lord from charity, all good affection toward the neighbor, and other such things. The externals of the Ancient Church were sacrifices, libations, and many other things, all of which by representation had reference to the Lord and looked to Him. Hence there were internals in the externals, and they made one church. The internals of the Christian Church are altogether like the internals of the Ancient Church, but other externals have succeeded — as in place of sacrifices and the like, symbols, from which in like manner the Lord is looked to. So in this Church also, internals and externals make one. The Ancient Church 2
did not differ in the least from the Christian Church as to internals, but only as to externals. Worship of the Lord from charity can never differ, howsoever externals are varied. And since, as has been said, there cannot be a church unless there be both an internal and an external, the internal without an external would be something indeterminate, unless it were terminated in some external. For man for the most part is such that he does not know what the internal man is, and what is of the internal man. Wherefore unless there were external worship, he would

know nothing whatever of what is holy. When such men have charity and conscience therefrom, they have internal worship within themselves in the external. For the Lord operates with them in charity and in conscience, and causes all their worship to partake of the internal. It is otherwise with those who have no charity and conscience therefrom. They may have worship in externals, but separated from internal worship, as they have faith separated from charity. Such worship is called Canaan, and such faith is called Ham. And because this worship exists from faith separated, Ham is called the father of Canaan.

1084. *Took a garment.* That this signifies that they interpreted for good, is evident from what has been said above. To take a garment and cover the nakedness of any one can have no other signification, when being uncovered and nakedness signify errors and perversions.

1085. *And laid it upon both their shoulders.* That this signifies that they did this — that is, interpreted for good and excused — with all their might, is evident from the signification of shoulder, as being all power. Hand in the Word signifies power, as shown before; arm signifies still greater power; and shoulder signifies all power, as may be evident from these passages in the Word — in Ezekiel: *Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad* (xxxiv. 21). With side and with shoulder means here with all the soul and all the might, and pushing with their horns means with all the strength. Again: *And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. In their taking thee by thy hand, thou didst break and didst rend for them every shoulder* (xxix. 6, 7). This is said of those who wish to explore spiritual truths by means of outward knowledge. The staff of reed stands for such power, taking by the hand means trusting therein, rending every shoulder means being deprived of all power so as to know

nothing. In Zephaniah: *That they may all call upon the name of Jehovah, to serve Him with one shoulder* (iii. 9) — meaning with one soul, thus with one might. In Zechariah: *But they refused to hearken, and turned a stubborn shoulder* (vii. 11) — meaning that they resisted with all their might. In Isaiah: *Such as lavish gold out of the bag, and weigh silver in the balance, they hire a goldsmith, and he maketh it a god; they fall down, yea, they worship. They bear him upon the shoulder, they carry him* (xlvi. 6, 7) — meaning that they adore their idol with all their might, which is bearing it on the shoulder. Again: *For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, God, Mighty, Father of Eternity, Prince of Peace* (ix. 6). This is said of the Lord and of His power and might; and so it is said, upon His shoulder. Again: *And the key of the house of David will I lay upon His shoulder; and He shall open, and none shall shut; and He shall shut and none shall open* (xxii. 22). This likewise is said of the Lord, and laying upon His shoulder the key of the house of David means His power and might.

1086. *And went backward.* That this signifies that they did not attend to errors and perversions may be evident from the signification of going backward, as averting the eyes and not seeing, which is plain from what follows, where it is said that they did not see the nakedness of their father. Not to see is in the internal sense not to attend to.

1087. *And covered the nakedness of their father.* That this signifies that they excused them is evident as well from the series as from the signification of nakedness, that is, perversions.

1088. *And their faces were backward, and they did not see the nakedness of their father.* That this signifies that so it should be done, and such things, which are errors and

mistakes from reasonings, should not be attended to, is evident from the repetition; for nearly the same is said here as just before, and so these words make at the same time a conclusion. For such was this parent church, or the man of this church, that he did this not from malice, but from simplicity — as may be evident from what presently follows, that Noah awoke from his wine, that is, became better instructed. As to the matter thus represented — those who are in no charity think nothing but evil of the neighbor, and say nothing but evil; if they say anything good, it is for their own sake, or for the sake of him whom they flatter under the appearance of friendship. But those who are in charity think nothing but good of their neighbor and speak only well of him, and this not for their own sake and the favor of another whom they flatter, but from the Lord thus operating in charity. The former are like the evil spirits, the latter like the angels, with men. Evil spirits excite nothing but what is evil and false in man and condemn him. But angels excite nothing but what is good and true, and excuse what is evil and false. From this it is evident that with those who are in no charity evil spirits rule, through whom man communicates with hell; and that with those who are in charity angels rule, through whom he communicates with heaven.

1089. Verse 24. *And Noah awoke from his wine, and knew what his younger son had done unto him.* "And Noah awoke from his wine" signifies when he was better instructed; "and knew what his younger son had done unto him" signifies that external worship separate from internal is such that it derides.

1090. *And Noah awoke from his wine.* That this signifies when he was better instructed, is evident from the signification of awaking after drunkenness. When he was drunken — verse 21 — signified fallen into errors, and therefore his awaking is nothing else than coming out of errors.

1091. *What his younger son had done unto him.* This signifies that external worship separate from internal is such that it derides. From the literal or historic sense it appears as if Ham were meant by his younger son, but from the following verse it is evident that Canaan is meant, for it is said, "Cursed be Canaan," and in the subsequent verses, 26 and 27, it is said that Canaan should be a servant. The reason that nothing is said of Ham will be shown under the next verse. Here it is only to be told why the order is such that Shem is named first, Ham second, Japheth third, and Canaan fourth. Charity is the first of the church, or Shem; faith is the second, or Ham; worship from charity is the third, or Japheth; worship in externals without faith and charity is the fourth, or Canaan. Charity is the brother of faith, and hence also worship from charity; but worship in externals without charity is a servant of servants.

1092. Verse 25. *And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.* "Cursed be Canaan" signifies that external worship separate from internal averts itself from the Lord; "a servant of servants shall he be unto his brethren" signifies the vilest thing in the church.

1093. *Cursed be Canaan.* That this signifies that external worship separate from internal averts itself from the Lord, is evident from the signification of Canaan and from that of being cursed. That Canaan is external worship separate from internal is evident from what has been said before about Canaan, also from his being said to be cursed, and from what follows about his being a servant of servants. Also a servant to both Shem and Japheth cannot be other than what is separated from the church itself, such as is worship in externals alone. It is evident from the signification of being cursed, as averting one's self, because the Lord never curses any one, nor is even angry; but it is man who curses himself by averting himself from the Lord

(see what was shown above, n. 223, 245, 592). The Lord is as far from cursing any one and being angry with him as heaven is from earth. Who can believe that the Lord, Who is omniscient and omnipotent, and by His wisdom rules the universe, and is thus infinitely above all infirmities, is angry with such wretched dust as men, who scarce know anything of what they do, and can of themselves do nothing but evil? It is, therefore, never in the
2 Lord to be angry, but always to be merciful. That arcana are here contained, may be seen merely from this, that Ham is not cursed, when yet it was he who saw the nakedness of his father and told it to his brethren, but his son Canaan, who was not his only son nor his first born, but the fourth in order — as is seen in the tenth chapter, sixth verse, where the sons of Ham are named, Cush, Mizraim, Put, and Canaan. It was also of the Divine Law that a son should not bear the iniquity of his father, as is evident in Ezekiel: *The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son* (xviii. 20: Deut. xxiv. 16: 2 Kings xiv. 6). And again this iniquity seems so light — Ham's seeing the nakedness of his father and telling it to his brethren — that a whole posterity could not be cursed for it. From all this it is evident that there are arcana
3 here contained. That Ham is not now named, but Canaan, is because Ham signifies faith separate from charity in the spiritual church; and this cannot be cursed, since in that church there is holiness in faith, because there is truth. Hence although there is no faith when there is no charity, as man may still be regenerated through knowledges of faith, this faith without charity may be joined to charity and thus be in a manner a brother, or may become a brother; therefore not Ham but Canaan was cursed. Furthermore, the inhabitants of the land of Canaan were in great part of such nature that they placed all worship in externals, the Jews as well as the Gentiles. Such are the

arcana here contained, if it were not for which, Canaan would never have been substituted in place of Ham. That external worship separate from internal averts itself and thus curses itself, is sufficiently evident from this, that those who are in external worship look to nothing but what is worldly, corporeal, and earthly; thus they look downward and immerse their heart and life in these things — of which we shall have more to say presently.

1094. *A servant of servants shall he be unto his brethren.* That this signifies the vilest thing in the church is evident from the nature of external worship separate from internal. That external worship in itself regarded is nothing, unless there be internal worship to make it holy, may be evident to every one. What is external adoration, without adoration of the heart, but a gesture? What is prayer of the lips, if the mind is not in it, but prating? And what is any work, if there is no intention in it, but a thing of nought? Every external thing is, therefore, in itself something without life, and only lives from an internal. What external 2
worship separate from internal is, has been made evident to me from many things in the other life. The sorceresses and jugglers there, had in the world frequented churches and sacraments equally with others; likewise the crafty, and these indeed more than others; and also those who have been delighted with robbery, and the avaricious; and yet they are infernal and bear the greatest hatred to the Lord and the neighbor. The internal of their worship in the external had been either that they might be seen by the world; or that they might gain worldly, earthly, and corporeal things which they desired; or that they might deceive under the appearance of sanctity; or from a certain acquired habit. That such persons are very prone to worshipping any god or any idol which favors them and their desires, is manifest, especially from the Jews, who, because they placed their worship in nothing but externals, so often lapsed into idolatry. The reason is that such

worship is in itself only idolatrous, for the external thing is
3 worshipped by them. The Gentiles also in the land of Canaan, who worshipped Baal and other gods, had a nearly similar external worship; for they had not only temples and altars, but also sacrifices; so that their external worship differed but little from the worship of the Jews, only that they gave the names of Baal, Ashtaroth, and others, to their god; and the Jews used the name Jehovah, as to this day, thinking that the mere naming of Jehovah would make them holy and elect; when on the other hand this rather condemned them before others; for in this way they could profane what is holy, which the Gentiles could not. Such worship is what is called Canaan, who is said to be a servant of servants. That a servant of servants is the vilest thing in the church may be seen under the following verse.

1095. Verse 26. *And he said, Blessed be Jehovah, the God of Shem; and let Canaan be his servant.* "Blessed be Jehovah, the God of Shem" signifies every good for those who worship the Lord from internals; "Shem" is the internal church; "and let Canaan be his servant" signifies that such as place worship solely in externals are among those who may perform vile services to the men of the church.

1096. *Blessed be Jehovah, the God of Shem.* That this signifies every good for those who worship the Lord from internals, may be evident from the signification of blessed. Blessing involves every good, celestial, spiritual, and also natural. These are signified by blessing in the internal sense; and in the external sense by blessing is signified every worldly, corporeal, and earthly good; but these, if they be a blessing, will be of necessity from internal blessing; for this alone is blessing, because it is eternal and joined with every felicity, and is the very being of blessings. For what really is, unless it be eternal? Every other being ceases to be. It was a customary saying with the ancients — Blessed be Jehovah, by which they meant that from Him

is every blessing, that is, every good. And it was also a form of thanksgiving, that the Lord blesses, and that He has blessed — as in David (Psalm xxviii. 6; xxxi. 21; xli. 13; lxvi. 20; lxviii. 19, 35; lxxii. 18, 19; lxxxix. 52; cxix. 12; cxxiv. 6; cxxxv. 21; cxliv. 1; and many other places). Blessed be Jehovah is said here because Shem, 2
or the internal church, is the subject, which church is called internal from charity. In charity the Lord is present, Who is here called Jehovah God. But it is not so in the external church, in which nevertheless the Lord is present, yet not in the same way as in the man of the internal church. For the man of the external church still believes that he does the goods of charity from himself, and therefore when the subject is the man of the external church, the Lord is called God, as in the following verse about Japheth — "God enlarge Japheth." That every good is to those who worship the Lord from internals, may be evident also from the order of things; for the order is this: from the Lord is everything celestial, from the celestial is everything spiritual, from the spiritual is everything natural. This is the order of existence of all things, and therefore is the order of influx. The celestial is love to the Lord and to 3
the neighbor. Where there is no love the connection is broken, and the Lord is not present, Who flows only through the celestial, that is, through love. When there is no celestial, there is no spiritual, because everything spiritual is through the celestial from the Lord. The spiritual is faith, and therefore there is no faith except through charity or love from the Lord. It is similar with the natural. According to the same order all goods flow in. Hence it follows that every good comes to those who worship the Lord from internals, that is, from charity. But those who do not worship from charity have no good, save such as pretends to be good, but in itself is evil — such as the enjoyment of hatred and adultery, which regarded in itself is nothing but excrementitious enjoyment, into which it is also turned in the other life.

1097. *And let Canaan be his servant.* That this signifies that such as place worship solely in externals are among those who may perform vile services to the men of the church, may be evident especially from the representatives in the Jewish Church. In the Jewish Church the internal church was represented by Judah and Israel — by Judah the celestial church, by Israel the spiritual church, and by Jacob the external church. But those who placed worship solely in externals were represented by the Gentiles, whom they called strangers, who were their servants and performed menial services in the church — as in Isaiah: *And strangers shall stand and feed your flocks, and the sons of the stranger shall be your ploughmen and your vine-dressers. But ye shall be named the priests of Jehovah: men shall call you the ministers of our God: ye shall eat the wealth of the gentiles, and in their glory shall ye boast yourselves* (lxi. 5, 6). Here celestial men are called priests of Jehovah, spiritual men the ministers of our God; those who place worship solely in externals are called the sons of the stranger, who should serve in their fields and vineyards. 2 Again: *And the sons of the stranger shall build up thy walls, and their kings shall minister unto thee* (lx. 10) — where in like manner their services are told. In Joshua about Gibeon: *Now therefore ye are cursed, and there shall not be cut off from you bondmen, both hewers of wood and drawers of water for the house of my God. . . . And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of Jehovah* (ix. 23, 27). Who were represented by Gibeon, because of the covenant made with them, may be seen elsewhere. They were still among those who served in the church. It was the law prescribed for strangers, if they would receive peace and open their gates, that they should be tributary and serve (Deut. xxii.: 1 Kings ix. 21, 22). Everything written in the Word about the Jewish Church was representative of the kingdom of the Lord. The kingdom

of the Lord is such that every one in it, whosoever and whatsoever he may be, must perform some use. Nothing but use is regarded by the Lord in His kingdom. Even the infernals must perform some use, but the uses which they perform are most vile. Among those who perform vile uses are such in the other life as had merely external worship, separate from internal. Moreover, the representa- 3
tives in the Jewish Church were such that the thought would not be upon the person that represented, but upon the thing represented thereby — as the Jews, who were by no means celestial men, and yet represented them; and so Israel was by no means a spiritual man, yet represented him; and so it was with Jacob and the rest. So also with kings and priests, by whom was represented the royalty and holiness of the Lord. This may be very evident from the use of inanimate things for representation, as Aaron's garments, the altar itself, the tables for bread, the lamps, the bread and wine, besides oxen, bullocks, goats, sheep, kids, lambs, pigeons, and turtledoves. And because the sons of Judah and Israel only represented the internal and external worship of the church of the Lord, and yet more than others placed all worship in externals, they more than others are those who may be called Canaan, according to his signification here.

1098. What is meant by Shem and what by Japheth, that is, who the man of the internal church and who the man of the external church are, and hence what Canaan is, may be evident from these considerations. The man of the internal church attributes to the Lord every good thing he does and every true thing he thinks, but the man of the external church does not know how to do this, and yet does good. The man of the internal church makes worship of the Lord from charity, thus internal worship, essential, and external worship not so essential. The man of the external church makes external worship essential, and does not know what internal worship is, though he have it.

Hence the man of the internal church believes he is acting against his conscience if he does not worship the Lord from the internal, while the man of the external church believes that he is acting against his conscience if he does not sacredly observe external rites. There are many things in the conscience of the man of the internal church, because he knows many things about the internal sense of the Word; and there are fewer things in the conscience of the man of the external church, because he knows few things about the internal sense of the Word. The former, that is, the man of the internal church, is he who is called Shem; and the latter, that is, the man of the external church, is he who is called Japheth. But he who places worship only in externals, and has no charity, consequently no conscience, is called Canaan.

1099. Verse 27. *God enlarge Japheth, and he shall dwell in the tents of Shem; and let Canaan be his servant.* By "Japheth" is signified as before a corresponding external church; "God enlarge Japheth" signifies its enlightenment; "and he shall dwell in the tents of Shem" signifies in order that the internals of worship may be in the externals; "and let Canaan be his servant" signifies here as before those who place worship solely in externals, that they may perform vile services.

1100. That by Japheth is signified a corresponding external church has been told already, and also what is meant by an external church — namely, external worship, and thus those who do not know what the internal man is, nor what things are of the internal man, and yet live in charity. With these the Lord is equally present, for the Lord operates through charity, wherever charity exists. It is as with children, with whom, though they do not know what charity is, still less what faith is, the Lord is nevertheless much more present than with adults, especially when the children live together in charity. And so it is with the simple who have innocence, charity, and mercy. Nothing

is effected by man's knowing much, if he does not live according to what he knows. For knowing has no other end than that the man may thereby become good. When he has become good, he has much more than he who knows innumerable things and yet is not good; for what the latter seeks by much knowledge, the former has. It is different with him who knows many true and good things, and at the same time has charity and conscience; and he is a man of the internal church, or Shem. Those who know little and have conscience are in the other life enlightened, so that they become angels, whose wisdom and intelligence is then inexpressible. These are signified by Japheth.

1101. *God enlarge Japheth* signifies the enlightenment of this church. To enlarge in the literal sense is to extend the boundaries, but in the spiritual sense it is to enlighten; for enlightenment is the enlargement, as it were, of the boundaries of wisdom and intelligence — as in Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations* (liv. 2) — meaning enlightenment in spiritual things. The man of the external church is enlarged when he is instructed in the truths and goods of faith; and being in charity, he is more and more confirmed. The more he is instructed, the more is the cloud dispersed of his intellectual part, in which is charity and conscience.

1102. *And he shall dwell in the tents of Shem.* That this signifies in order that the internals of worship may be in the externals, is evident from all that has been said before about Shem, namely, that Shem is the internal church, or internal worship, and that external worship is nothing but something without life, or defiled, unless there is internal to vivify and hallow it. That the tents signify nothing else than the holiness of love, and worship therefrom, may be evident from the signification of tents (see above, n. 414). It was a common form of speech with the ancients — that of journeying and dwelling in tents — by

which was signified in the internal sense holy worship, for the reason that the most ancient people not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them. Hence also journeying and dwell-
2 ing signified in the internal sense living. That tents signify holy worship, the following passages — in addition to those before cited (n. 414) — may serve for confirmation. In David: God *forsook the tabernacle of Shiloh, the tent in which He dwelt with man* (Ps. lxxviii. 60) — where tent signifies the same as the temple, in which God is said to dwell when He is present with man in love. Hence man, when he lived in holy worship, was called by the ancients a tent, and afterward a temple. In Isaiah: *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations* (liv. 2) — meaning enlightenment in those things which are of true worship. In Jeremiah: *The whole land is spoiled: suddenly are My tents spoiled, and My curtains in a moment* (iv. 20) — where it is manifest that tents are not meant, but holy worship. In Zechariah: *Jerusalem shall yet again dwell in her own place, even in Jerusalem. Jehovah also shall save the tents of Judah first* (xii. 6, 7) — where the tents of Judah stand for the worship of the Lord from the holy of love.
3 From these passages it may now be evident what it is to dwell in the tents of Shem, namely, that internal worship is to be in external. But because the man Japheth, or the man of the external church, does not know that it is so, or what internals are, this shall be briefly told. When man feels or perceives in himself that he has good thoughts concerning the Lord, and thinks kindly of the neighbor and wishes to perform service to him, not for the sake of any gain or honor to himself; and when he feels that he has pity for any one in misfortune, and still more for one who is in error as to doctrine of faith, then he may know that he is dwelling in the tents of Shem, that is, he has internals in him through which the Lord operates.

1103. *And let Canaan be his servant.* That this signi-

fies that those who place worship solely in externals may perform vile offices, is evident from what has been said above, under the preceding verses (25, 26), about Canaan, as being a servant. Such men are not indeed servants in the church of the Lord on earth, for there are many of them who hold high stations and preside over others, who do nothing from charity and conscience, and yet observe with much strictness the externals of the church, and even condemn those who do not observe them. But such, because they are in no charity and conscience, and place worship solely in externals without internals, are servants in the kingdom of the Lord, that is, in the other life; for they are among the unhappy. The services which they there perform are vile, and are so many that they cannot be well set forth here, but by the Divine mercy of the Lord will be described hereafter. For every one whatever must in the other life perform some use, because man is born for no other end than that he may perform use to the society in which he is and to the neighbor, while he lives in the world, and in the other life use according to the good pleasure of the Lord. It is with men just as it is in the human body. Whatever there is in it must perform some use, even things which in themselves are of no value, such as humors which in themselves are excrementitious, as are the many salival fluids, the biles, and other secretions, which must be of service not only to the food, but in separating the excrements and purging the intestines. Such also are the uses of manure and dung in the fields and vineyards; and many other such things.

1104. Verses 28, 29. *And Noah lived after the flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years: and he died.* By this is signified the duration of the first Ancient Church, and at the same time its state.

1105. That these things are signified is sufficiently evident from what has been said before about numbers and years (see n. 482, 487, 488, 493, 575, 647, 648).

VASTATIONS.

1106. There are many who during their life in the world from simplicity and ignorance have imbibed falsities as to faith, and have had a kind of conscience according to the principles of their faith, and have not lived like others in hatred, revenge, and adultery. These in the other life as long as they are in falsity cannot be introduced into heavenly societies, for so they would contaminate them, but are kept for a time in the lower earth, in order that they may throw off their false principles. The time that they remain there is longer or shorter according to the nature of the falsity and the life contracted thereby, and according to the principles they have confirmed in themselves. Some suffer there severely, others not severely. These sufferings are what are called vastations, of which there is frequent mention in the Word. When the period of vastation is completed they are taken up into heaven and as new comers are instructed in the truths of faith, and this by angels, by whom they are received.

1107. There are some who are very willing to be vastated and thus to throw off the false principles which they have brought with them from the world — for no one can get rid of his false principles in the other life except by the lapse of time and by means provided by the Lord. While these remain in the lower earth they are kept by the Lord in the hope of liberation and in thought of the end in view, that they may thus be amended and prepared for receiving heavenly happiness.

1108. Some are kept in a middle state between wakefulness and sleep, and think very little, only now and then arousing and recalling what they thought and did in the life of the body, and again relapsing into a middle state between being awake and being asleep. In this way these are vastated. They are under the left foot, a little forward.

1109. Those who have confirmed themselves altogether in false principles are reduced to complete ignorance, and then they are in obscurity and confusion, so that when they but think of the ideas in which they have confirmed themselves, they have inward pain. But after some time has passed, they are as it were created anew and are imbued with the truths of faith.

1110. Those who have placed justice and merit in good works, and so have attributed the efficacy of salvation to themselves, and not to the Lord and His justice and merit, and have confirmed themselves in this in thought and in life, have their principles of falsity changed in the other life into fantasies, so that they seem to themselves to cut wood: so it really seems to them. I have spoken with them. When asked in their labor whether they were not fatigued, they reply that they have not yet accomplished enough work to be able to merit heaven. When they are cutting wood there appears to be something of the Lord under the wood, and thus as if the wood were merit. The more of the Lord there appears in the wood, the longer they remain in this condition. But when this begins to disappear, their vastation is drawing to an end. At length they become such that they too can be admitted into good societies, but still they waver for a long time between truth and falsity. Great care is taken of them by the Lord because they have lived a pious life, and He sends angels to them continually. These are they who in the Jewish Church were represented by hewers of wood (Josh. ix. 23, 27).

1111. Those who have lived a good civil and moral life, but have persuaded themselves that they merit heaven by their works and believed that it is enough to acknowledge the only God as the Creator of the universe, have their false principles turned in the other life into such fantasies that they seem to themselves to cut grass, and are called grass-cutters. They are cold and try to warm themselves

by this cutting. Sometimes they go round and inquire among those whom they meet whether they will give them some heat. And this spirits can do, but the heat which they receive has no effect upon them, because it is external and what they want is internal heat. So they return to their cutting and thus gain heat by their labor. Their cold I have felt. They are always hoping to be taken up into heaven, and sometimes consult together how they may introduce themselves by their own power. These are among those who are vastated, because they have performed good works, and at length after some time has passed they are introduced into good societies and are instructed.

1112. Those however who have been in the goods and truths of faith and have gained therefrom a conscience and life of charity, are taken up by the Lord into heaven immediately after death.

1113. There are girls who have been enticed into harlotry and thus persuaded that there was no evil in it, being in other respects rightly disposed. These, because they are not yet of an age to be able to know and judge about such a life, have an instructor with them, quite severe, who chastises them whenever they burst out into thought of such wantonness. Of him they are in great fear, and in this way they are vastated. But adult women who have been harlots and have enticed others, do not undergo vastation, but are in hell.

CHAPTER TENTH.

THE MOST ANCIENT CHURCH, WHICH WAS CALLED MAN, OR ADAM.

1114. Angels and spirits, or men after death, when permitted by the Lord, can meet all whom they have known, or whom they have heard of in the world — whomsoever they desire — can see them as present, and talk with them. And what is astonishing, they appear in a moment and most closely present. One is thus permitted to converse not only with friends, who generally find one another, but also with others whom he has respected and esteemed. By the Divine mercy of the Lord it has been granted me to converse not only with those whom I had known when they lived in the body, but also with those of especial note in the Word; also with those who were of the Most Ancient Church, which was that called Man, or Adam, and with some who were of the churches after that, in order that I might know that by the names in the first chapters of Genesis only churches are meant; and that I might know what was the character of the men of the churches of that time. The accounts therefore that follow are what it has been given me to know about the Most Ancient Churches.

1115. They who were of the Most Ancient Church, which was called Man, or Adam, and were celestial men, are very high above the head, and dwell together there in the greatest happiness. They said that others rarely come to them, except some at times, as they expressed it, from another part of the universe; and that they were so high above the head not because they were of a lofty spirit, but that they might govern those who are there.

1116. Dwellings were shown me of those who were of

the second and third posterity of this Most Ancient Church. They are magnificent, extending to a great length, and diversified with beautiful colors of purple and blue. For angels have most magnificent dwellings, such as cannot be described, which I have often seen. To their eyes so real is their appearance that nothing can be more real. But whence such real appearances come, will be shown by the Divine mercy of the Lord hereafter. They live in an aura, so to speak, of resplendent pearly light, and sometimes in an aura of light glistening as of diamond. For there are wonderful auras in the other life, with inexpressible variety. They greatly err who do not believe that such things exist there, and indefinitely more things than any one ever could or can conceive. They are indeed representative, like the things sometimes seen by the prophets; but yet are so real that they who are in the other life hold them to be real, and the things which are in the world, relatively unreal.

1117. They live in the highest light. The light of the world can scarcely be compared to that in which they live. This light was shown me by a light as of flame that streamed down, as it were, before my eyes; and they who were of the Most Ancient Church said that the light is such with them, but still more intense.

1118. It was shown me by a certain influx which I cannot describe, what the nature of their language was when they lived in the world — that it was not articulate, like the vocal speech of our time, but tacit; and was produced not by external but by internal respiration. It was granted me to apperceive also the nature of their internal respiration — that it proceeded from the navel toward the heart, and so through the lips, without sound; and that it did not enter into the ear of another and strike upon what is called the drum of the ear by an external way, but by a certain way within the mouth — in fact by a passage there which is now called the Eustachian tube. And it was shown me that by such language they could much more

fully express the sentiments of the mind and the ideas of thought than can possibly be done by articulate sounds, or vocal words, which likewise are determined by respiration, but external. For there is nothing in any word that is not determined by applications of the respiration. But with them this was much more perfectly done, because by internal respiration; which, from the fact that it is interior, is at once far more perfect, and more applicable and conformable to the very ideas of thought. Besides, they also conversed by slight movements of the lips, and corresponding changes of the face; for being celestial men, whatever they thought shone forth from their face and eyes, which were varied conformably. They could by no means put on an expression of countenance different from that which was in agreement with their thoughts. Simulation, and still more deceit, was to them a monstrous iniquity.

1119. It was shown me to the life how the internal respiration of the most ancient people silently flowed into a kind of external and thus tacit speech, perceived by another in his interior man. They said that this respiration varied with them, according to the state of their love and faith in the Lord. They told also the reason — that it could not be otherwise, because they had communication with heaven; for they respired with the angels in whose company they were. Angels have respiration to which internal respiration corresponds; and it likewise varies with them. For when anything befalls them which is contrary to love and faith in the Lord, their respiration is restrained; but when they are in the happiness of love and faith, their respiration is free and full. There is something like this also with every man, but according to his corporeal and worldly loves and his principles. When anything opposes them there is a restriction of the respiration, and when they are favored the respiration is free and full. These, however, are variations of external respiration. But concerning the respiration of angels, by the Divine mercy of the Lord, more will be said hereafter.

1120. It was also shown that the internal respiration of the men of the Most Ancient Church, which was from the navel toward the interior region of the breast, in the course of time, or in their posterity, was changed, and receded more toward the back region, and toward the abdomen, thus becoming more outward and downward; and that at length, in the last posterity of that church, which was immediately before the flood, scarcely anything of internal respiration remained; and when at last there was no internal respiration of the breast, they were of themselves suffocated; but that in some, external respiration then began, and with this respiration articulate sound, or the language of spoken words. Thus, with the men before the flood respiration was according to the state of their love and faith; and at last, when there was no love and no faith, but a persuasion of falsity, internal respiration ceased; and with this, immediate communication with angels, and perception.

1121. I was informed by sons of the Most Ancient Church, concerning the state of their perception, that they had perception of all things that belong to faith, almost as the angels with whom they had communication; for the reason that their interior man, or spirit, by means also of internal respiration, was joined to heaven; and that love to the Lord and love toward the neighbor are attended with this; for man is thus conjoined with angels as to their veriest life, which consists in such love. They said that they had the law written upon them, because they were in love to the Lord and love toward the neighbor; and then, whatever the laws prescribe was in agreement with their perception, and whatever the laws forbid was contrary to it. Nor did they doubt that all laws, human as well as Divine, are founded in love to the Lord and charity toward the neighbor, and regard these as their fundamental. Wherefore as they had this fundamental in them, from the Lord, they could not but know all things that were from

it. They believe too that those that live in the world at this day, who love the Lord and the neighbor, have also the law written upon them, and are acceptable citizens everywhere on earth, as the same are in the other life.

1122. I was further informed that the men of the Most Ancient Church had most delightful dreams, and also visions, and that it was intimated to them at the same time what they signified. Hence their paradisiacal representations, and many other things. The objects of the external senses therefore, which are earthly and worldly, were nothing to them; nor had they any perception of delight in them — only in what they signified and represented. When they looked upon earthly objects, therefore, they thought nothing about them, but only about the things which they signified and represented, which were most delightful to them; for they were such things as are in heaven, from which they see the Lord Himself.

1123. I have conversed with the third generation of the Most Ancient Church, who said that in their time, when they lived in the world, they expected the Lord, Who would save the whole human race; and that it was then a common saying among them, that the seed of the woman would tread down the serpent's head. They said that at that time the greatest enjoyment of their life was to procreate offspring; so that their highest delight was to love their consort for the sake of offspring. These they called most joyful delights, and most delightful enjoyments; adding that the perception of these enjoyments and delights was from influx out of heaven, because the Lord was to be born.

1124. There were near me some of the posterity which lived before the flood — not of those that perished, but of those who were somewhat better than they. At first they flowed in gently and imperceptibly enough; but it was given me to perceive that inwardly they were evil, and that they inwardly acted contrary to love. There exhaled from

them a sphere of the odor of a dead body, so that the spirits who were around me fled away. They imagined themselves to be so subtle that no one would perceive what they thought. I talked with them about the Lord, whether or not they expected Him, as their fathers did. They said that they represented the Lord to themselves as an old man, holy, with a gray beard; and that they would be made holy by Him, and be bearded in like manner. Hence arose such veneration for beards among their posterity. They added that now also they could adore Him, but from themselves. But then an angel came, whose presence they could not bear.

1125. It was also granted me to converse with those who were of the church called Enosh — of which in Gen. Ch. iv. 26. Their influx was gentle, and their conversation unassuming. They said that they live in charity with one another, and perform offices of friendship to others who come among them. But it was evident that their charity was the charity of friendship. They live quietly, as good citizens, and do no injury to any one.

1126. There appeared to me a narrow room; and the door being opened a tall man came into view, clothed in white. The whiteness was intense. I wondered who he was. They said that a man clothed in white signified those who were called Noah, or who were the first of all of the Ancient Church, which was the church after the flood; and that they were thus represented because they were few.

1127. It was granted me to converse with those of the Ancient Church, or the church after the flood, who were called Shem. They flowed gently through the region of the head into the region of the breast, toward the heart, but not to the heart. It can be known by the influx, of what quality they are.

1128. There appeared one overveiled as with a cloud, about whose face were many wandering stars, which signify falsities. I was told that such were the posterity of the

Ancient Church when it began to perish; especially among those who established worship by sacrifices, and by images.

1129. Some account of the antediluvians who perished follows at the end of this chapter.

CHAPTER X.

1. And these are the generations of the sons of Noah; Shem, Ham, and Japheth; and unto them were sons born after the flood.

2. The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3. And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5. From these were dispersed the isles of the nations in their lands, every one after his tongue, after their families, with respect to their nations.

6. And the sons of Ham; Cush, and Mizraim, and Put, and Canaan.

7. And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah; Sheba, and Dedan.

8. And Cush begat Nimrod. He began to be a mighty one in the earth.

9. He was mighty in hunting before Jehovah; wherefore it is said, As Nimrod, mighty in hunting before Jehovah.

10. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11. Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah.

12. And Resen, between Nineveh and Calah; this is the great city.

13. And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim.

14. And Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.

15. And Canaan begat Zidon, his first born, and Heth.

16. And the Jebusite, and the Amorite, and the Girgashite.

17. And the Hivite, and the Arkite, and the Sinite.

18. And the Arvadite, and the Zemarite, and the Hamathite. And afterward were the families of the Canaanite spread abroad.

19. And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom and Gomorrah and Admah and Zeboiim, unto Lasha.

20. These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.

21. And there was born to Shem also; he is the father of all the sons of Eber; the elder brother of Japheth.

22. The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram.

23. And the sons of Aram; Uz, and Hul, and Gether, and Mash.

24. And Arpachshad begat Shelah; and Shelah begat Eber.

25. And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.

26. And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah.

27. And Hadoram, and Uzal, and Diklah.

28. And Obal, and Abimael, and Sheba.

29. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

30. And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east.

31. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.

32. These are the families of the sons of Noah, after their generations, in their nations; and from these were the nations dispersed in the earth after the flood.

CONTENTS.

1130. The subject in this whole chapter is the Ancient Church, and its propagation — verse 1.

1131. They who had external worship corresponding with internal are sons of Japheth — verse 2. They who had worship more remote from internal are sons of Gomer, and Javan — verses 3, 4. And they who had worship still more remote are islands of the nations — verse 5.

1132. They who worshipped knowledges internal and external and rituals, and separated them from things internal, are sons of Ham — verse 6. They who worshipped knowledges of spiritual things are sons of Cush; and they who worshipped knowledges of celestial things are sons of Raamah — verse 7.

1133. Then come those who have external worship in which are interior evils and falsities. Nimrod is such worship — verses 8, 9. The evils in such worship — verse 10. The falsities in such worship — verses 11, 12.

1134. Then those who, by arguments from things known, form for themselves new modes of worship — verses 13, 14; and those who make mere outer knowledge of the inner knowledges of faith — verse 14.

1135. Then external worship without internal is treated of, which is Canaan, and the derivations of that worship — verses 15–18; and its extension — verses 19, 20.

1136. The internal worship, which is Shem, and its extension even to another Ancient Church — verse 21. Then internal worship and its derivations, which being from charity are derivations of wisdom, intelligence, and knowl-

edge, external and internal, which are signified by the nations — verses 22–24.

1137. Then a certain church which arose in Syria, instituted by Eber, which is to be called another Ancient Church, the internal worship of which is Peleg, the external Joktan — verse 25. Its rituals are the nations named in verses 26–29. The extension of this church — verse 30.

1138. That there were different kinds of worship in the Ancient Church, according to the genius of each nation — verses 31, 32.

INTERNAL SENSE.

1139. It has been stated already that there are four different styles in the Word. The first, which was that of the Most Ancient Church, was such as that from the first chapter of Genesis to this chapter. The second is historical, as in the following books of Moses, and in the rest of the historical books. The third is prophetical. The fourth is intermediate between the prophetical style and that of common speech. Concerning these styles see n. 66.

1140. In this chapter, and in the following as far as Eber, the most ancient style is continued; but here it is intermediate between a style of composed history, and that of actual history. For by Noah, and his sons, Shem, Ham, Japheth, and Canaan, nothing else was meant, nor is anything else understood, than the Ancient Church abstractly as to its worship — namely, by Shem internal worship, by Japheth corresponding external worship, by Ham internal worship corrupted, by Canaan external worship separated from internal. Such persons never existed; but the kinds of worship were so named, because all other different kinds, or all specific differences, could be reduced to these as fundamental ones. By Noah therefore nothing was meant but the Ancient Church in general, as a parent comprehending all. And yet by the names in this chapter, except those of Eber and his posterity, so many nations are meant;

and so many nations there were that constituted the Ancient Church; which church was widely spread around the land of Canaan.

1141. They who are here named sons of Japheth were all such as had external worship corresponding with internal; that is, who lived in simplicity, in friendship, and in mutual charity. Nor did they know any other doctrinal teachings than external rites. They who are named sons of Ham, were those that had internal worship corrupted. They who are called sons of Canaan were those that had external worship separate from internal. They who are called sons of Shem were internal men, and worshipped the Lord and loved the neighbor; whose church was nearly like our true Christian Church.

1142. What manner of men they were in particular is not related in this chapter, for they are only recounted as to their names. But it appears from the writings of the prophets, where the names of these nations occur in different places, and everywhere with no other signification — though sometimes in the genuine and sometimes in the opposite sense.

1143. Although these were the names of the nations which constituted the Ancient Church, yet in the internal sense they have other meaning, namely their various worship itself. In heaven nothing at all is known about the names, countries, nations, and the like. No idea of such things is there, but an idea of the things signified by them. The Word of the Lord is living by virtue of the internal sense. This is as the soul, of which the external sense is as the body. And just as with man when his body dies the soul lives, and when the soul lives he no longer knows the things that pertain to the body, so when he comes among angels he does not know what the Word is in the sense of the letter, but only what it is in its soul. Such was the man of the Most Ancient Church; who, if he were living and read the Word at the present day, would not cleave at

all to the sense of the letter, but would be as if he did not see that, but only the internal sense abstracted from the letter; and indeed as if the letter were not. Thus he would be in the life or soul of the Word. It is the same everywhere in the Word, even in its historical particulars. These were just such as are narrated, and yet there is not so much as one little word therein that does not, in the internal sense, involve hidden things which never appear to those who hold the mind in the historical connection. Thus in this chapter by the names, in the literal or historical sense, the peoples are meant which constituted the Ancient Church, but in the internal sense their doctrinals are signified.

1144. Verse 1. *And these are the generations of the sons of Noah; Shem, Ham, and Japheth; and unto them were sons born after the flood.* "These are the generations of the sons of Noah" signifies derivations of the doctrinals and worship of the Ancient Church, which in general is Noah; "Shem, Ham, and Japheth" signify here as before —"Shem" true internal worship, "Ham" internal worship corrupted, and "Japheth" external worship corresponding with internal; "and unto them were sons born" signifies doctrinals derived therefrom; "after the flood" signifies from the time when this new church arose.

1145. *These are the generations of the sons of Noah.* That these signify derivations of the doctrinals and worship of the Ancient Church, which in general is Noah, is evident from the signification of generations, of which before. In the external or literal sense generations, as is known, are descendants, one from another; but in the internal sense all things relate to what is celestial and spiritual, or of charity and faith. Thus here the generations are those which are of the church, and therefore doctrinal teachings, as will be made more clear in what follows.

1146. *Shem, Ham, and Japheth.* That these signify here as before — Shem true internal worship, Ham internal

worship corrupted, and Japheth external worship corresponding with internal, is evident from what has been previously stated concerning them; where it was shown, not only that Shem, Ham, and Japheth signify those kinds of worship, but also what is meant by true internal worship, or Shem, what by internal worship corrupted, or Ham, and what by external worship corresponding with internal, or Japheth. They need not therefore be further dwelt upon.

1147. *And unto them were sons born.* That these signify doctrinal teachings thence derived, is evident from the signification of sons in the internal sense, as truths of faith, and also falsities, hence doctrinal teachings; by which both true and false are meant, for doctrinal teachings of churches are such. That sons have such a signification may be seen above (n. 264, 489, 491, 535.)

1148. *After the flood.* That this signifies, from the time when this new church arose, is evident likewise from what has been said in the preceding chapters; for the end of the Most Ancient Church is described by the flood, and also the beginning of the Ancient Church. It must be observed that the church before the flood is called the Most Ancient Church, and the church after the flood, the Ancient Church.

1149. Verse 2. *The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.* "The sons of Japheth" signify those who had external worship corresponding with internal. "Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras" were so many nations, with whom such worship existed, by which in the internal sense, are signified so many different doctrinal teachings which were the same as rituals, which they devoutly observed.

1150. *The sons of Japheth.* That these signify those who had external worship corresponding with internal, has been explained before. External worship is said to correspond with internal when the essential of worship is in it.

This essential is adoration of the Lord from the heart; which cannot be given unless there is charity, or love to the neighbor. In charity or love toward the neighbor the Lord is present. Then He can be adored from the heart. Thus adoration is from the Lord, for the Lord gives all the ability and all the reality in adoration. Hence it follows that as is the charity in a man, such is his adoration or worship. All worship is adoration, because adoration of the Lord must be in it that it may be worship. The sons of Japheth, or the nations and peoples who were called sons of Japheth, lived in mutual charity with each other, in friendship, in courtesy, and in simplicity; and therefore the Lord was present in their worship. For when the Lord is present in external worship, there is internal worship in the external, or external worship corresponding with internal. There were formerly very many such nations. And there are also at this day those who make worship to consist in externals and do not know what internal worship is, or if they know, do not think about these things. If these acknowledge the Lord and love the neighbor, the Lord is in their worship, and they are sons of Japheth; but if they deny the Lord, and love only themselves, and do not care for the neighbor, especially if they bear hatred toward him, their worship is external separate from internal and they are sons of Canaan, or Canaanites.

1151. *Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras.* That these were so many nations among whom such worship existed, and that in the internal sense they signify so many doctrinal teachings, which were the same as rituals, which they devoutly observed, is very evident from the Word, where these nations are frequently mentioned; for they everywhere signify external worship — sometimes external worship corresponding with internal, sometimes the opposite. The reason why they signify the opposite is, that all churches, wherever they were, in process of time have been changed, and even to their opposite.

That the nations here named signify nothing but external worship, and hence their doctrinal teachings which were rituals, can be established, as was said, from the Word in other places, especially in the Prophets. Thus, of Magog, 2
Meshech, Tubal, and Gomer, it is written in Ezekiel: *Son of Man, set thy face toward Gog, of the land of Magog, the prince, head of Meshech and Tubal; and prophesy against him and say . . . Behold I am against thee, O Gog, prince, head of Meshech and Tubal, and I will turn thee about, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed in full armor, a great company with buckler and shield, all of them handling swords. Persia, Cush, and Put with them. . . . Gomer and all his hordes; the house of Togarmah in the sides of the north, and all his hordes. . . . In the latter years thou shalt come into the land that is brought back from the sword, that is gathered out of many peoples, upon the mountains of Israel, which have been made a continual waste* (xxxviii. 2–6, 8). This whole chapter treats of the church, which became perverted, and at length made all worship to consist in externals, or rituals, charity, which is signified by the mountains of Israel, being extinguished. Here Gog, and the land of Magog the prince and head of Meshech and Tubal, is worship in externals. Any one may see that it is not Gog and Magog that are treated of. The Word of the Lord does not treat of worldly things, but involves Divine things. In the same: 3
Prophesy against Gog, and say, Thus saith the Lord Jehovih, Behold I am against thee, O Gog, prince, head of Meshech and Tubal; and I will turn thee about, and take a sixth part of thee, I will cause thee to come up from the sides of the north, and will bring thee upon the mountains of Israel. . . . Upon the mountains of Israel thou shalt fall, thou and all thy bands, and the people that are with thee (xxxix. 1, 2, 4). The whole of this chapter, likewise, treats of external worship separated from internal, and

become idolatrous — which is here signified by Gog, Meshech, and Tubal, by whom also are meant the doctrinal teachings which they receive and afterward confirm by the literal sense of the Word, and thus falsify truths and destroy internal worship. For, as was said, opposites also are
4 signified by the same nations. In John: *When the thousand years are finished, Satan shall be loosed out of his prison, and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war. . . . They went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city* (Rev. xx. 7–9). Gog and Magog have here a similar signification. External worship separate from internal, that is, separate from love to the Lord and love toward the neighbor, is nothing else than idolatrous, which encompasses the camp of the saints, and the beloved city.
5 Of Meshech and Tubal it is said in Ezekiel: *There is Meshech, Tubal, and all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living* (xxxii. 26). The subject here is Egypt, or the outward knowledges wherewith they wished to explore spiritual things. Meshech and Tubal denote doctrinal teachings, which are rituals, and which, when there is no love, are called uncircumcised. Hence they are slain with the
6 sword, and a terror in the land of the living. Of Javan it is said in Joel: *The children also of Judah, and the children of Jerusalem, ye have sold unto the sons of the Javanites that ye might remove them far from their border* (iii. 6). The children of Judah denote here celestial things of faith, the children of Jerusalem, spiritual things of faith — thus things internal — and the sons of the Javanites, worship in externals separate from internal. Because this worship is so widely remote from internal worship, it is said they have
7 removed them far from their border. In Isaiah Javan and Tubal denote true external worship itself: *It shall come*

that I will gather all nations and tongues, and they shall come, and shall see thy glory. And I will set a sign among them and I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory; and they shall declare My glory among the nations (lxvi. 18, 19). The subject here is the kingdom of the Lord and His coming. Tubal and Javan denote those who are in external worship corresponding with internal, who are to be instructed concerning internal things.

1152. Verses 3, 4. *And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.* By "the sons of Gomer," also, are signified those who had external worship, but derived from that which prevailed in the nation Gomer. "Ashkenaz, and Riphath, and Togarmah" were so many nations, among whom there was such worship, by whom also are signified so many doctrinal teachings, which were rituals, derived from the external worship in Gomer; by "the sons of Javan" are signified still others with whom external worship existed, derived from the worship which was in the nation Javan; "Elishah, and Tarshish, Kittim, and Dodanim" were so many nations among whom such worship prevailed, by whom also are signified so many doctrinal teachings, which were rituals, derived from the external worship in Javan.

1153. *And the sons of Gomer.* That by these also are signified those who had external worship, but derived from that which prevailed in the nation Gomer, follows from what has been said and shown before concerning the signification of sons; and also from the fact that Gomer was one of those nations which had external worship corresponding with internal. There were seven nations named in the foregoing verse which were in such worship. Here again are seven nations, which are called sons of Gomer and

Javan; but what were the specific differences between them cannot be told, because they are here only named. But in the prophets, where this and that worship of the church is treated of in particular, the differences can be distinguished. In general all the diversities of external, as also of internal worship, are according to the adoration of the Lord in worship; and adoration is according to the love to the Lord and the love toward the neighbor. For the Lord is present in love, and thus in worship; the differences of worship, therefore, among the nations here
2 mentioned were of this nature. That it may be still more clearly explained how the case is in respect to diversities of worship, and how it was with the various nations in the Ancient Church, let it be known that all true worship consists in adoration of the Lord, adoration of the Lord in humiliation, and humiliation in one's acknowledgment that in himself there is nothing living, and nothing good, but that all within him is dead, yea, as a lifeless body; and in the acknowledgment that everything living and everything good is from the Lord. The more a man acknowledges these things, not with the mouth, but with the heart, the more he is in humiliation; and so the more he is in adoration, that is, in true worship; and the more he is in love and charity, and the more in happiness. The one is in the other, so conjoined as to be inseparable. It may be seen from this what the differences of worship are, and their
3 nature. Those who are here spoken of, and are called sons of Gomer and Javan, are those who also had external worship corresponding with internal, but somewhat more remote than those that were named in the preceding verse. For this reason they are called sons. The generations successively descending, or the derivations, here proceed from the interior toward the exterior. The more sensual a man becomes, the more exterior his worship becomes, and therefore the more remote from the true worship of the Lord; for it partakes more of the world, the body, and the

earth, and less of the spirit. Hence it is more remote. These, who are called sons of Gomer and Javan, because they were more sensual, made worship still more to consist in externals than their so-called parents and kindred. They therefore constitute here another class.

1154. *Ashkenaz, Riphath, and Togarmah.* That these were so many nations among whom there was such worship, and that they signify so many doctrinal teachings, which were rituals, derived from the external worship with Gomer, is evident from the prophets, where the same nations are also mentioned, and by them are signified everywhere doctrinal teachings, or rituals — as usual in each sense, sometimes in the genuine, sometimes in the opposite. Ashkenaz, in Jeremiah: *Set ye up a standard in the land, blow the trumpet among the nations, consecrate the nations against her, make to hearken against her the kingdoms of Ararath, Minni, and Ashkenaz* (li. 27). The subject here is the destruction of Babel, where Ashkenaz denotes her idolatrous worship, or external worship separate from internal, which destroys Babel. In particular it denotes false doctrinal teachings. Thus it is in the opposite sense. Togarmah, in Ezekiel: *Javan, Tubal, and Meshech, they were thy traders in the soul of man, and furnished vessels of brass in thy commerce. They of the house of Togarmah furnished for thy wares, horses, and horsemen, and mules* (xxvii. 13, 14). This is said of Tyre, by which they were represented who possessed knowledges of celestial and spiritual things. Javan, Tubal, and Meshech, are, as before, different representative or correspondent rites; the house of Togarmah likewise. The external rites of the former relate to celestial things, and of the latter, or the house of Togarmah, to spiritual things — as is evident from the signification of the merchandise in which they traded. Here they are in the genuine sense. In the same: *Gomer and all his hordes, the house of Togarmah, the sides of the north and all his hordes* (xxxviii. 6) —

denoting perverted doctrinal teachings, which are also the sides of the north. Here in the opposite sense.

1155. *And the sons of Javan.* That by these are signified still others with whom there was external worship, derived from the worship which prevailed in the nation Javan, can equally be seen in the prophets, where they are named in series with the things themselves and therein signify nothing different from them. The reason why the sons of Gomer and the sons of Javan only are mentioned, and not the sons of the others in the second verse — where there are seven — is that the sons of the one relate to the class of spiritual things, and the sons of the other to the class of celestial things. It is evident that the sons of Gomer relate to the class of spiritual things, from the passages in prophets cited just above; and that the sons of Javan relate to the class of celestial things, will appear from what follows. The class of spiritual things is distinguished from the class of celestial things by this, that the former relate to truths of faith, and the latter to goods of faith, which are of charity. Although these distinctions are entirely unknown in the world, yet they are most perfectly known in heaven, and not merely as to generic differences, but as to specific differences also; for in heaven there is not the least difference that is not distinguished according to the most perfect order. In the world no more is known than that there are varieties of worship, and that they are different, and that only in externals. But in heaven the differences, which are innumerable, themselves appear to the life, and indeed as they are in internals.

1156. *Elishah, and Tarshish, Kittim, and Dodanim.* That these were so many nations, with whom there was such worship, and that they signify so many doctrinal teachings, which were rituals derived from the external worship with Javan, may be seen from the following passages in the prophets. Of Elishah it is written in Ezekiel: *Fine linen with broidered work from Egypt was thy*

spreading forth, that it might be to thee for an ensign; blue and purple from the isles of Elishah were thy covering (xxvii. 7). The subject here is Tyre, by which they are signified who possess celestial and spiritual riches, or internal knowledges; embroidered work from Egypt stands for external knowledge, and thus for rituals representative of spiritual things; blue and purple from the isles of Elishah, for rituals corresponding to internal worship, thus for representatives of celestial things. They are here used in the genuine sense. Of Tarshish in Isaiah: *I will send such as escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off* (lxvi. 19). In the same: *Howl, ye ships of Tarshish, for Tyre is laid waste, so that there is no house, no entering in: from the land of Kittim it is revealed to them* (xxiii. 1, 14). And further concerning Tarshish in Isaiah lx. 9: Jer. x. 9: Ezek. xxvii. 12: Ps. xlviii. 7 — where it stands for rituals, or doctrinal teachings. Of Kittim in Jeremiah: *Pass over to the isles of Kittim and see; and to Arabia, and consider diligently, whether there hath been such a thing* (ii. 10). And in Isaiah: *Thou shalt no more rejoice, O thou oppressed virgin daughter of Zidon; arise, pass over to Kittim; even there shalt thou have no rest* (xxxiii. 12) — where Kittim denotes rituals. In Ezekiel: *Of the oaks of Bashan have they made thine oars; they have made thy planks of ivory, the daughter of steps, from the isles of Kittim* (xxvii. 6). This is said of Tyre; the planks of a ship from the isles of Kittim stand for externals of worship, thus for rituals, which relate to the class of celestial things. In Moses: *Ships shall come from the coast of Kittim, and they shall afflict Asshur, and shall afflict Eber* (Num. xxiv. 24) — where also Kittim stands for external worship, or rituals. Hence it may be seen that by all these names things are signified in the internal sense, which are in their series.

1157. Verse 5. *From these were dispersed the isles of*

the nations in their lands, every one after his tongue, after their families, with respect to their nations. "From these were dispersed the isles of the nations in their lands" signifies that the worships of many nations sprang from these; "isles" are particular regions and thus particular worships which were still more remote from internal worship; "lands" are their generals; "every one after his tongue, after their families, with respect to their nations" signifies that these were according to the genius of each; "after his tongue" is according to the opinion of each; "after their families" is according to their uprightness; "with respect to their nations" is with respect to both in general.

1158. *From these were dispersed the isles of the nations, in their lands.* That this signifies that the worships of many nations originated from these, that isles are particular regions and thus particular worships which were still more remote, and that lands are their generals, is evident from the signification of isles in the Word. Thus far they have been treated of who had external worship corresponding with internal. By the seven sons of Japheth were signified those who approached nearer to true internal worship; by the seven sons of Gomer and at the same time of Javan, those who were more remote from true internal worship. By the isles of the nations are signified those who are still more remote, and especially those who lived in mutual charity with one another, but yet in ignorance, knowing nothing about the Lord, about the doctrinal teachings of faith of the church, and about internal worship; but who had yet a certain external worship which they religiously observed. Such are called isles in the Word. By isles, therefore, in the internal sense, wor-
2 ship is signified which is more remote from internal. They who are in the internal sense of the Word, as the angels are, have no knowledge of isles, for they no longer retain any idea of such things; but instead of them they perceive a remoter worship, such as that of the nations

out of the church. So also they understand by isles those things within the church itself which are somewhat remote from charity, as are friendships and civilities. Friendship is not charity, still less is civility; but they are degrees below charity; and are more sincere the more they derive from charity. That such things are signified by islands 3
may be seen from the following passages from the Word.—
In Isaiah: *Keep silence before Me, O islands; and let the peoples renew their strength: let them come near. . . . The isles saw, and feared: the ends of the earth trembled: they drew near, and came* (xli. 1, 5). Here islands stand for upright nations out of the church who have religiously observed their external worship. The furthest limits of the region where the church is are called the ends of the earth. In the same: *He shall not burn dimly, and shall not break down till He have set judgment in the earth, and the isles shall wait for His law. . . . Sing unto Jehovah a new song, and His praise from the end of the earth; ye that go down to the sea, and the fulness thereof, the isles and the inhabitants thereof. . . . Let them give glory to Jehovah, and declare His praise in the islands* (xlii. 4, 10, 12). Here also islands stand for nations out of the church, who have lived in ignorance, simplicity, and uprightness. In the same: *Listen, O isles,* 4
unto Me, and hearken, ye peoples from far (xlix. 1)—
likewise denoting those nations which are more remote from the worship of the Lord, and from knowledges of faith; wherefore it is said from far. Again: *The isles shall hope in Me, and on Mine arm shall they trust* (li. 5)
—denoting the same. Because they are such as live in uprightness it is said, They shall hope in Me, and on Mine arm shall they trust. In Jeremiah: *Hear the word of Jehovah, O ye nations, and declare it in the isles afar off* (xxxi. 10)—denoting the same. In Zephaniah: *Jehovah will be terrible unto them, for He will famish all the gods of the earth; and they shall bow themselves down, every*

one from his place, even all the isles of the nations (ii. 11). The isles of the nations stand for nations more remote
5 from knowledges of faith. In David: *Jehovah reigneth; let the earth rejoice; let the multitude of isles be glad. Clouds and darkness are round about Him* (xcvii. 1, 2) — denoting the same. Their ignorance is here representatively expressed by clouds and darkness; but because they are in simplicity and uprightness it is said, round about Him. Because by islands are signified those things which are more remote, Tarshish, Pul, Lud, Tubal, and Javan also — by whom were signified external worships — are called islands (Isa. lxvi. 19). So also Kittim (Jer. ii. 10: Ezek. xxvii. 6). When contrasted with lands, or mountains, islands also signify truths of faith, from being in the sea; thus they signify doctrinal teachings, which are rituals.

1159. *Every one after his tongue, after their families, with respect to their nations.* That this signifies that these were according to the genius of each, according to their tongue according to the opinion of each, according to their families according to their uprightness, and with respect to their nations with respect to both in general — may be seen from the signification of tongue, and families, and nations, in the Word; of which, by the Divine mercy of the Lord, hereafter. That tongue, or language, in the internal sense signifies opinion, and so principles and persuasions, is because there is a correspondence of the tongue with the intellectual part of man, or with his thought, like that of an effect with its cause. Such also is not only the influx of a man's thoughts into the movements of the tongue in speaking, but also the influx of heaven — concerning which some things from experience, by the
2 Divine mercy of the Lord, will be told elsewhere. That families in the internal sense signify uprightness, as well as charity and love, comes from the fact that in the heavens all things which are of mutual love are as relationships by

consanguinity and affinity, thus as families (see n. 685). In the Word, therefore, the things which pertain to love or charity are expressed by houses, and also by families — which it is unnecessary here to stop to confirm. That such is the signification of a house may be seen at n. 710. That nations here signify both, in general, is evident from 3
the signification of a nation, or nations, in the Word. In a good sense nations signify things of the new will and understanding, hence, goods of love and truths of faith; but in the opposite sense they signify evils and falsities. It is the same too, with houses, families, and tongues, as may be confirmed by very many passages from the Word. The reason is that the Most Ancient Church was distinguished into houses, families, and nations. A married pair with their children, and their men servants and maid servants, constituted a house; several houses which were not far distant from one another constituted a family; and several families, a nation. Hence nations signified all the families together in one association. It is much the same in heaven; but the relation of all there is according to love and faith toward the Lord (see n. 685). From this then 4
comes the signification of nations in the internal sense, as a general term comprising things of both the will and the understanding, or what is the same of both love and faith; but relatively to the families and houses of which they are composed — see also what has been said before (n. 470, 471, 483). It is evident from these considerations that nations signify both [opinion and uprightness] in general; and that, "every one after his tongue, after their families, with respect to their nations," signifies according to the genius of each man, family, and nation, to whom worship was derived from the Ancient Church.

1160. Verse 6. *And the sons of Ham; Cush and Mizraim, and Put, and Canaan.* By "Ham" is signified, here as before, faith separate from charity; by "the sons of Ham," things which are of faith separate; "Cush,

Mizraim, Put, and Canaan" were so many nations, by which are signified in the internal sense, knowledges internal and external, and worship, which are of faith separate from charity.

1161. That by Ham is signified faith separate from charity, is evident from what was said and shown concerning Ham in the preceding chapter.

1162. That by the sons of Ham are signified things which are of faith separate, follows from thence. In order that what is meant by Ham, and therefore by the sons of Ham, may be apprehended, it must first be known what faith separate from charity is. Faith separate from charity is no faith. Where there is no faith there is no worship; neither internal nor external. If there be any worship it is corrupt; and therefore by Ham is likewise signified internal worship corrupted. They are in a false belief who say the mere knowledge of things celestial and spiritual, separate from charity, is faith. For sometimes the worst of all men have this knowledge more than others — as those who live in continual hatred and vindictiveness, and in adultery, and are therefore infernal, and after the life of the body become devils. It may be seen from this, that knowledge is not faith. But faith is the acknowledgment of the things which are of faith; and the acknowledgment is never external, but internal, and is the operation of the Lord alone through charity in a man. And the acknowledgment is not a thing of the mouth, but of the life. From the life of every one may be known what his acknowledgment is. All they are called sons of Ham who have a memory of knowledges * of faith and have not charity, whether it be a memory of knowledges of the interior things of the Word, and its very mysteries, or a memory of all things in the literal sense of the Word, or of other truths, whatever their name, by which these may be seen, or a knowledge of all the rituals

* *Scientiam cognitionum.*

of external worship. If they have not charity, they are sons of Ham. That they who are called sons of Ham are of such a character, is seen from the nations now treated of.

1163. That Cush, Mizraim, Put, and Canaan, were so many nations, by which in the internal sense are signified knowledges internal and external, and rituals, which are of faith separate from charity, may be seen from the Word, where these nations are frequently mentioned; for such things are there signified by them — that is to say, by Cush, or Ethiopia, interior knowledges of the Word whereby such men confirm false principles; by Mizraim, or Egypt, external knowledges, or various matters of knowledge whereby men wish to explore the mysteries of faith, and thence confirm principles of falsity; by Put, or Lybia, internal knowledges from the literal sense of the Word, by which likewise they confirm false principles; and by Canaan, or the Canaanites, are signified rituals, or what is of external worship separate from the internal. All these when they are separated from charity are called sons of Ham. By the same nations are also signified simply knowledges, internal and external — by Cush, interior knowledges of the Word, by Egypt, external knowledges, by Put, internal knowledges from the literal sense of the Word. This is the reason why they are taken — as may be seen from the following passages — both in a bad and in a good sense.

1164. That by Cush, or Ethiopia, are signified interior knowledges of the Word, by which such men confirm false principles, may be seen in Jeremiah: *Egypt riseth up like the Nile, whose waters toss themselves like the rivers . . . and he saith, I will rise up, I will cover the earth; I will destroy the city and the inhabitants thereof. Go up ye horses; and rage ye chariots; and let the mighty men go forth; Cush and Put that handle the shield* (xlvi. 8, 9). Egypt here stands for those who believe nothing unless they ap-

prehend it from outward knowledge, whereby everything becomes involved in doubt, denial, and falsity — which is, to go up, cover the earth, and destroy the city. Cush here stands for more universal and more interior knowledges of the Word, whereby men confirm received principles of falsity. Put stands for internal knowledges from the literal sense of the Word, which are according to appear-
2 ances to the senses. In Ezekiel: *A sword shall come upon Egypt, and anguish shall be in Cush, when the slain shall fall in Egypt; and they shall take away her multitude, and her foundations shall be broken down. Cush, and Put, and Lud, and all Ereb and Cub, and the children of the land of the covenant shall fall with them by the sword* (xxx. 4, 5). No one could know at all what these things mean except from the internal sense; and if the names did not signify things, there would scarcely be any sense. Egypt here signifies external knowledges whereby men wish to enter into the mysteries of faith. Cush and Put are called the foundations thereof, because
3 they signify internal knowledges from the Word. In the same: *In that day shall messengers go forth from before Me in ships, to make careless Cush afraid; and there shall be anguish upon them, as in the day of Egypt* (xxx. 9). Cush stands for internal knowledges from the Word confirming false conclusions from things known. In the same: *I will make the land of Egypt into wastes, a waste of desolation, from the tower of Seveneh, even unto the border of Cush* (xxix. 10). Here Egypt stands for external knowledges; and Cush for internal knowledges of interior things of the Word, which are the limits to which external
4 knowledges go. In Isaiah: *The king of Assyria shall lead away the captives of Egypt and the exiles of Cush, young and old, naked and barefoot, and with buttocks uncovered, the nakedness of Egypt; and they shall be dismayed and ashamed because of Cush, their expectation, and of Egypt their glory* (xx. 4, 5). Cush here stands for

internal knowledges from the Word, whereby falsities acquired through external knowledges are confirmed; Asshur is reasoning which leads men captive. In Nahum: *Cush and Egypt were her strength, and there was no end; Put and Lubim were thy helpers* (iii. 9). This is said of the church vastated, where likewise Egypt stands for external knowledges, and Cush for internal. Cush and Egypt here 5
stand simply for internal and external knowledges, which are truths, useful to those who are in the faith of charity. Thus they are used here in a good sense. In Isaiah: *Thus said Jehovah, The labor of Egypt, and the merchandise of Cush, and of the Sabæans, men of stature, shall come over unto thee, and they shall be thine; they shall go after thee; in chains they shall come over, and they shall bow themselves down unto thee; they shall make supplication unto thee, God surely is in thee, and there is no other God besides* (xlv. 14). The labor of Egypt stands for external knowledge, and the merchandise of Cush and of the Sabæans, for internal knowledges of spiritual things which are serviceable to those who acknowledge the Lord; for all knowledge external and internal is for them. In Daniel: 6
The king of the north shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Lubim (*Put*) *and Cushim shall be at thy steps* (xi. 43). Put and Cush here stand for internal knowledges from the Word; and Egypt for external knowledges. In Zephaniah: *From beyond the rivers of Cush, My worshippers* (iii. 10)—denoting those who are without knowledges, that is, the Gentiles. In David: *Princes shall come out of Egypt. Cush shall haste to stretch out her hands unto God* (Ps. lxviii. 31). Egypt here stands for external knowledges, and Cush for internal. In the same: *I will make mention of Rahab and Baby-* 7
lon as among them that know Me: behold Philistea, and Tyre, with Cush; this one was born there (*in the city of God*) (Ps. lxxxvii. 4). Cush stands for internal

knowledges from the Word; and therefore it is said he was born in the city of God. It is because Cush signifies interior knowledges of the Word, and intelligence from them, that it is said, the second river going forth from the garden of Eden, encompassed the whole land of Cush — concerning which see n. 117.

1165. That Mizraim, or Egypt, in the Word, signifies external knowledges or various matters of knowledge wherewith men would explore the mysteries of faith, and thereby confirm received principles of falsity, and that it also signifies simply knowledges, and so such as are useful, is evident not only from the passages already adduced, but from very many others also, which, if they were all cited would fill pages. See Isaiah xix. 1 to the end; xxx. 1–3; xxxi. 1–3: Jer. ii. 18, 36; xlii. 14 to the end; xlvi. 1 to the end: Ezek. xvi. 26; xxiii. 3, 8; xxix. 1 to the end; xxx. 1 to the end: Hos. vii. 11; ix. 3, 6; xi. 1, 5, 11: Mic. vii. 5: Zech. x. 10, 11: Ps. lxxx. 8 and following verses.

1166. That by Put, or Lybia, in the Word, are signified internal knowledges from the literal sense by which likewise false principles are confirmed, and also simply such knowledges, is evident from the passages cited above where Cush is spoken of. Because by him likewise internal knowledges are signified, but more interior, Put and Cush are mentioned together in the Word — as may be seen in the passages above adduced (Jer. xlvi. 8, 9: Ezek. xxx. 4, 5: Nahum iii. 9: Dan. xi. 43).

1167. That by Canaan, or the Canaanite, in the Word, rituals are signified, or what is of external worship separate from internal, is evident from very many passages, especially in the historical portions. Because the Canaanites were of such a nature at the time when the sons of Jacob were introduced into their land, it was permitted that they should be exterminated. But in the internal sense of the Word all are meant by Canaanites who have external wor-

ship separate from internal. And as the Jews and Israelites more than others were of this nature, they in particular are signified by Canaanites in the prophetical Word — as may be seen from these two passages alone — in David: *They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood. Thus were they defiled with their works, and went a whoring in their doings* (Ps. cvi. 38, 39). To shed the blood of sons and daughters, here signifies in the internal sense that they extinguished all truths of faith and goods of charity; to sacrifice sons and daughters to the idols of Canaan signifies to profane the things which are of faith and charity by external worship separate from internal, which is nothing else than idolatrous. Thus were they defiled with their works, and went a whoring in their doings. In Ezekiel: *Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity is of the land of the Canaanite, the Amorite was thy father, and thy mother was a Hittite* (xvi. 3). Here they are plainly said to be of the land of Canaan. That Canaan signifies external worship separate from internal may be seen above (n. 1078, 1094).

1168. Verse 7. *And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabteca. And the sons of Raamah; Sheba, and Dedan.* By "the sons of Cush" are signified those who had not internal worship, but internal knowledges of faith, in the possession of which they made religion to consist. "Seba, and Havilah, and Sabtah, and Raamah, and Sabteca" are so many nations with whom there were such knowledges. By the same in the internal sense the knowledges themselves are signified. By "the sons of Raamah," likewise, are signified those who have not internal worship, but internal knowledges of faith in the possession of which they made religion to consist. "Sheba and De-

dan" are nations who had such knowledges. By the same in the internal sense are signified the knowledges themselves. But with the difference that by the sons of Cush knowledges of spiritual things are signified, and by the sons of Raamah, knowledges of celestial things.

1169. That by the sons of Cush are signified those who had no internal worship, but internal knowledges of faith, in the possession of which they made religion to consist, is evident from Cush, whose sons they were — by whom, as was shown above, interior knowledges of spiritual things are signified — as well as from the Word, where these nations are mentioned.

1170. That Seba, and Havilah, and Sabtah, and Raamah, and Sabteca are so many nations with whom there were such knowledges, and that in the internal sense the knowledges themselves are signified by the same, may be seen from passages from the Word which will be adduced below.

1171. That by the sons of Raamah, likewise, are signified those who had no internal worship, but internal knowledges of faith, in the possession of which they made religion to consist; and that Sheba and Dedan are nations who had such knowledges; and that in the internal sense they signify the knowledges themselves, is plain from the following passages in the prophets: concerning Seba, Sheba, and Raamah from these passages — in David: *The kings of Tarshish and of the isles shall render tribute; the kings of Sheba and Seba shall offer gifts; yea, all kings shall bow themselves down unto Him* (Ps. lxxii. 10, 11). This is said concerning the Lord, His kingdom, and the celestial church. Any one may see that by tribute and gifts here worships are signified; but what these worships were, and of what quality, cannot be known unless it be understood what is meant by Tarshish and the isles, and by Sheba and Seba. It has been shown already that by Tarshish and the isles are meant external worship

corresponding with internal. From this it follows that by Sheba and Seba are meant internal worships — namely, by Sheba celestial things of worship, and by Seba spiritual things of worship. In Isaiah: *I have given Egypt for thy ransom, Cush and Seba for thee* (xliii. 3). Cush and Seba stand here for the spiritual things of faith. In the same: *The labor of Egypt, and the merchandise of Cush, and of the Sabeans, men of stature, shall come over unto thee* (xlv. 14). The labor of Egypt stands for external knowledge, and the merchandise of Cush and of the Sabeans for internal knowledges of spiritual things, which are serviceable to those who believe on the Lord. In the same: *The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; they all shall come from Sheba; they shall bring gold and frankincense, and shall proclaim the praises of Jehovah. All the flocks of Arabia shall be gathered together unto thee* (lx. 6, 7). By Sheba is here meant what is celestial and the spiritual therefrom, which are gold and frankincense; and it is explained that they are the praises of Jehovah, that is, internal worship. In Ezekiel: *The traders of Sheba and Raamah, they were thy traders in the chief of every spice, and in every precious stone, and they gave gold for thy subsidies* (xxvii. 22, 23). This is said of Tyre. What is signified here by Sheba and Raamah is evident from their merchandise, which is said to be spice, the precious stone, and gold. Spice in the internal sense is charity, the precious stone is faith from charity, and gold is love to the Lord, which are all celestial things signified by Sheba. Properly the internal knowledges of such things are Sheba; and therefore they are here called merchandise — wherewith all who become men of the church are imbued; for no one can become a man of the church without internal knowledges. Similar things were represented by the queen of Sheba, who came to Solomon and brought him spices, gold, and precious stones (1 Kings x. 1–3); and also by

2 3 4 5

the wise men from the east who came to Jesus when He was born, *and fell down and worshipped Him, and opening their treasures, they offered Him gifts, gold and frankincense and myrrh* (Matt ii. 1, 11) — by which was signified good, celestial, spiritual, and natural. In Jeremiah: *To what purpose cometh to Me frankincense from Sheba, and the sweet calamus from a far country? your burnt offerings are not acceptable* (vi. 20). Here too it is evident that by Sheba internal knowledges and adorations are signified, which are incense and calamus; but in this instance such as are without charity, which are not grateful.

1172. That by Dedan are signified internal knowledges of the lower celestial things that are in rituals, is evident from the following passages in the Word — in Ezekiel: *The sons of Dedan were thy traders; many isles were the mart of thy hand; they brought thee for a present, horns of ivory, and ebony* (xxvii. 15). Horns of ivory and ebony are in the internal sense exterior goods, which are of worship or of rituals. In the same: *Dedan was thy trader in flowing garments for riding; Arabia and all the princes of Kedar* (xxvii. 20, 21). Here flowing garments for riding likewise are exterior goods or goods of rituals. In Jeremiah: *Their wisdom is become stinking; flee ye, they have turned themselves away, they have let themselves down to dwell in the deep, O inhabitants of Dedan* (xlix. 7, 8). Here in a particular sense Dedan stands for rituals in which there is no internal worship or adoration of the Lord from the heart, of which it is said that they turn themselves away and let themselves down to dwell in the deep. It is evident now from these passages that knowledges of spiritual things are signified by the sons of Cush; and by the sons of Raamah, knowledges of celestial things.

1173. Verses 8, 9. *And Cush begat Nimrod. He began to be a mighty one in the earth. He was mighty in hunting before Jehovah; wherefore it is said, As Nimrod mighty in*

hunting before Jehovah. By Cush, here as before, interior knowledges of things spiritual and celestial are signified; by Nimrod they are signified who made internal worship external; and thus such external worship is signified by Nimrod. That "Cush begat Nimrod" means that they who had knowledges of interior things instituted such worship. He was "a mighty one in the earth" signifies that such religion predominated in the church, the earth being the church, as before. "He was mighty in hunting before Jehovah" signifies that he persuaded many; "wherefore it is said, As Nimrod mighty in hunting before Jehovah" signifies that because so many were persuaded, such form of speech became proverbial; and further, it signifies that such a religion easily captivates the minds of men.

1174. That interior knowledges of spiritual and celestial things are signified by Cush, is evident from what has been said and shown before concerning Cush.

1175. That by Nimrod they are signified who made internal worship external, and that Nimrod thus signifies such external worship, may be seen from what follows. It must be here stated, beforehand, what is meant by making internal worship external. It was said and shown above that internal worship, which is from love and charity, is real worship; and that external worship without this internal is no worship. To make internal worship external is to make external worship essential rather than internal, which is to invert priority; as if to say that internal worship without external is no worship, while the truth is that external worship is no worship without internal. Such is the religion of those who separate faith from charity, in that they prefer the things which are of faith above those that are of charity, or the things which are of the knowledges of faith above those that are of the life, thus forms before essentials. All external worship is a form of internal worship; for the internal is the very essential. To make worship of the form without its essential, is to make in-

ternal worship external — as for example, to hold that if one should live where there is no church, no preaching, no sacraments, no priesthood, he could not be saved, or could have no worship; when yet he may worship the Lord from
2 the internal. But it does not follow from this that there ought not to be external worship. To make the matter yet more clear, let it be also supposed, for example, that men place the very essential of worship in frequenting churches, going to the sacraments, hearing sermons, praying, observing feasts, and many other things which are external and ceremonial, and persuade themselves that these, with talking about faith, are sufficient — all which are formal things of worship. They indeed who make worship from love and charity essential, do these things likewise, that is, they frequent churches, go to the sacraments, hear sermons, pray, observe feasts, and the like, and this very earnestly and diligently; but they do not place the essential of worship in these things. In the external worship of such men there is something holy and living, because there is internal worship in it; but in the external worship of the former there is nothing holy and nothing living. For the very essential is what sanctifies and vivifies the formal or ceremonial; but faith separate from charity cannot sanctify and vivify worship, because the essence and life are absent. Such worship is called Nimrod; and it is born of the knowledges which are Cush, as these are from faith separate from charity — which faith is Ham. From Ham, or faith separate, by the knowledges which are of faith separate, no other worship can be born. These things are what is signified by Nimrod.

1176. *Cush begat Nimrod.* That this signifies that they who had knowledges of interior things instituted such worship, is evident from what has just been said. Knowledges of interior things are what they call doctrines, which also they distinguish from rituals. For example, their chief doctrine is that faith alone saves; but they do

not know that love to the Lord and love toward the neighbor are faith itself; and that the knowledges which they call faith, are for no end but that through them men may receive from the Lord love to Him and love toward the neighbor; and that this is the faith which saves. It is those that call mere knowledges faith, who beget and institute such worship as is spoken of above.

1177. *He was a mighty one in the earth.* That this signifies that such religion predominated in the church, may be seen from what follows presently. That the earth is the church has been shown before (n. 620, 636, 662, and elsewhere).

1178. *He was mighty in hunting before Jehovah.* That this signifies that he persuaded many, is evident from its being so with faith separate from charity; and also from the signification of hunting in the Word. Faith separate from charity is of such a nature that men are easily persuaded. The greater part of mankind do not know what internal things are, but only external things; and most men abide in things of sense, in pleasures and in lusts, having themselves and the world in view; and therefore they are easily captivated by such a religion. From the signification of hunting — in the Word hunting signifies in general persuading; in particular captivating the minds of men by favoring their sensual inclinations, pleasures, and lusts, using doctrinal teachings which they explain according to their own disposition, or that of another, at pleasure — thus persuading for the sake of themselves, that they may be great in honor and in wealth — as is seen in Ezekiel: *Woe to the women that sew pillows upon all joints* 2
of My hands, and that make kerchiefs for the head, of every stature, to hunt souls. Do ye hunt the souls of My people, and make souls live for yourselves? And ye have profaned Me among My people for handfuls of barley and for pieces of bread, to slay the souls that should not die, and to make the souls live that shall not live, by your lying to My people

that hearken unto lies. . . . Behold I am against your pillows wherewith ye there hunt souls to make them fly, and I will tear them from your arms, and I will let the souls go that ye hunt, to make them fly, and your kerchiefs also will I tear, and deliver My people out of your hand, and they shall be no more in your hand, to be hunted (xiii. 18–21). What is meant by hunting is here explained, that it is captivating by persuasions, and by knowledges which they pervert, and interpret in favor of themselves,
3 and in accommodation to the disposition of another. In Micah: *The merciful man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net, when they do evil with the hands instead of doing good, the prince asketh and judgeth for the sake of reward, and the great man, he uttereth the mischief of his soul, and they wrest it* (vii. 2, 3). Here likewise what is meant by hunting is explained; that it is to lie in wait for the sake of self, or to call the false true, and utter perversity, and distort, and so persuade. In David: *A man of tongue shall not be established in the earth; evil shall hunt the violent man to overthrow him* (Ps. cxl. 1). This is said of the impious who persuade by falsities, think evil, and talk blandly for the purpose of deceiving; tongue here stands for falsehood.

1179. *Wherefore it is said, As Nimrod mighty in hunting before Jehovah.* That this signifies that, because so many were persuaded, such form of speech became proverbial; and that it further signifies that such a religion easily captivates the minds of men, may be seen from all that has been said, and from the very sense of the letter. And moreover, as in ancient times they gave names to things, they gave this name to this worship, saying that Nimrod — that is, this worship — was mighty in hunting, that is, was one that captivates the minds of men. It is said "before Jehovah," because they who were in such worship called faith separate Jehovah, or the man Jehovah

—as is evident from what has been said before (n. 340) concerning Cain, by whom likewise faith separate from charity is signified. But the difference between Cain and Ham is, that the former was in the celestial church which had perception, and the latter in the spiritual church which had no perception. For that reason the former was more heinous than the latter. In ancient times such were called mighty—as in Isaiah: *All the glory of Kedar shall fail, and the residue of the number, the bows of the mighty men of the children of Kedar shall be few* (xxi. 16, 17). And in Hosea: *Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men* (x. 13); and in other places. They called themselves men [*viri*] and mighty, from faith; for there is a term in the original language which expresses the idea of might and at the same time of man [*vir*], which term in the Word is predicated of faith, and that in both senses.

1180. Verse 10. *And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* "The beginning of his kingdom" signifies that thus such worship began; "Babel, and Erech, and Accad, and Calneh, in the land of Shinar" signify that there were such worships in that region; and at the same time they signify the worships themselves, the externals of which appear holy, but the interiors are profane.

1181. *The beginning of his kingdom.* That this signifies that thus such worship began, is evident from the signification of Babel, in the land of Shinar, of which hereafter.

1182. *Babel, and Erech, and Accad, and Calneh, in the land of Shinar.* That these signify that such worships were in that region, and that at the same time they signify the worships themselves, the externals of which appear holy while the interiors are profane, is evident from the signification of Babel, and the land of Shinar. Babel is much spoken of in the Word, and everywhere such wor-

ship is signified by it — that is to say, worship in which the externals appear holy while the interiors are profane. But as the following chapter treats of Babel, it will be shown there that such things are signified by Babel; and that in the beginning such worship was not so profane as it became afterward. For the quality of external worship is precisely in accordance with the interiors; the more innocent the interiors are, the more innocent is the external worship; but the more impure the interiors are, the more impure is the external worship; and the more profane the interiors are, the more profane is the external worship. In a word, the more of the love of the world and of himself there is in a man who is in this external worship, the less there is that is living and holy in his worship; the more hatred toward the neighbor there is in his love of himself and of the world, the more profanity there is in his worship; the more malice in his hatred, the more still of profanity there is in his worship; and the more deceit in his malice, yet the more profanity is in his worship. Those loves and these evils are interiors of the external worship which is signified by Babel — of which in the following chapter.

1183. What is signified in particular by Erech, Accad, and Calneh, in the land of Shinar, cannot so well be seen, because they are not mentioned in other parts of the Word, except Calneh (in Amos vi. 2); but they are varieties of such worship. But as regards the land of Shinar in which these worships were, that external worship wherein is what is profane is signified by it in the Word, is evident from its signification in the following chapter (xi. 2), and also in Zechariah (v. 7); and especially in Daniel, where these words occur: *The Lord gave Jehoiakim, king of Judah, into the hand of Nebuchadnezzar, king of Babel, with part of the vessels of the house of God, and he carried them into the land of Shinar, to the house of his god; and he brought the vessels into the treasure house of his god* (i. 2) — by

which is signified that holy things were profaned. The vessels of the house of God are holy things, the house of the god of Babel, in the land of Shinar, is profane things, into which holy things were brought. Although these incidents are historical, yet they involve these hidden things — as do all the historical facts of the Word. It is further evident also from the profanation of the same vessels, in Daniel (v. 3–5). If sacred things had not been represented by them no such events would have taken place.

1184. Verses 11, 12. *Out of that land went forth Asshur, and built Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah; this is the great city.* "Out of that land went forth Asshur" signifies that they who were in such external worship began to reason about the internals of worship; Asshur denotes reasoning; "and built Nineveh, and the city of Rehoboth, and Calah" signifies that thus they formed doctrines of faith for themselves; by Nineveh falsities of doctrine are signified; by Rehoboth, and Calah, the same also from another origin; "Resen, between Nineveh and Calah" signifies that they also formed for themselves doctrines of life. By Resen are signified falsities of doctrines therefrom; Nineveh is falsity from reasonings; Calah is falsity from lusts; between Nineveh and Calah is falsity from both; "this is the great city" signifies that these doctrines prevailed.

1185. *Out of that land went forth Asshur.** That this signifies that they who were in such external worship began to reason about the internals of worship, may be seen from the signification of Asshur in the Word, as reason and reasoning — of which in what follows presently. There is a two-fold meaning in these words, namely, that Asshur went forth out of that land, and that Nimrod went forth from that land into Asshur, or Assyria. It is so expressed because both are signified, namely, that reasoning concerning spiritual and celestial things arises from such worship —

* Or, *he went forth into Assyria.*

which is that Asshur went forth out of the land of Shinar — and that such worship reasons about spiritual and celestial things — which is that Nimrod went forth from that land into Asshur, or Assyria.

1186. That Asshur is reasoning is evident from the signification of Asshur or Assyria in the Word, where it is constantly taken for the things which pertain to reason, in both senses; namely, for what is of reason, and for reasonings. By reason and what is of reason are meant, strictly, things that are true; and by reasoning and what is of reasoning, those that are false. Because Asshur signifies reason and reasoning, it is very frequently connected with Egypt, which signifies external knowledges; for reason and reasoning are from such knowledges. That Asshur signifies reasoning is evident in Isaiah: *Woe unto Asshur, the rod of Mine anger . . . he thinketh not right, neither doth his heart meditate right . . . he hath said, By the strength of my hand I have done it, and by my wisdom; for I am intelligent* (x. 5, 7, 13). It is because Asshur here stands for reasoning that it is declared of him, that he thinketh not and doth not meditate right, and that it is
2 said, by his own wisdom, because he is intelligent. In Ezekiel: *Two women, the daughters of one mother, and they committed whoredoms in Egypt; they committed whoredoms in their youth. . . . The one committed whoredom . . . and doted on her lovers, on Asshur (the Assyrians) her neighbors, which were clothed with blue, governors and rulers, all of them desirable young men, horsemen riding upon horses. . . . The sons of Babel came to her . . . and they defiled her with their whoredom* (xxiii. 2, 3, 5, 6, 17). Here Egypt stands for external knowledges; Asshur for reasoning; and the sons of Babel for falsities from lusts.
3 In the same: *O Jerusalem, thou hast also committed whoredom with the sons of Egypt . . . thou hast committed whoredom also with the sons of Asshur, . . . and thou hast multiplied thy whoredom in the land of Canaan even unto*

Chaldea (xvi. 26, 28, 29) — where Egypt in like manner stands for external knowledges, Asshur for reasoning. Reasoning from external knowledges concerning spiritual and celestial things is called whoredom, both here and elsewhere in the Word. That whoredom with the Egyptians and the Assyrians is not meant, any one can see. In Jeremiah: 4
Israel, what hast thou to do with the way of Egypt, to drink the waters of Shihor? and what hast thou to do with the way of Asshur, to drink the waters of the river (Euphrates)? (ii. 18, 36.) Here likewise Egypt stands for external knowledges, and Asshur for reasoning. In the same: *Israel is a scattered sheep, the lions have driven him away, first the king of Asshur hath devoured him, and after that this king of Babel hath broken his bones* (l. 17, 18). Asshur here is reasoning concerning spiritual things. In Micah: *This* 5
shall be the peace, when Asshur shall come into our land, and when he shall tread in our palaces, we will even set over him seven shepherds, and eight princes of men, and they shall feed down the land of Asshur with the sword, and the land of Nimrod, in the entrances thereof, and he shall deliver from Asshur, when he shall come into our land, and when he shall tread upon our border (v. 5, 6). The subject here is Israel, or the spiritual church, of which it is said that Asshur shall not enter in, that is, that reasoning shall not; the land of Nimrod stands for such worship as is signified by Nimrod — in which the interiors are evil and false. That Asshur in the Word is also reason, which 6
is in the man of the church, whereby he discerns truth and good, is evident in Hosea: *They shall come trembling as a bird out of Egypt, and as a dove out of the land of Asshur* (xi. 11). Egypt here stands for the external knowledge of the man of the church, and Asshur for his reason. That a bird is the intellectual faculty of knowing, and a dove rational good, has been shown before. In Isaiah: *In that* 7
day shall there be a highway from Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur, and

the Egyptians shall serve Asshur. In that day shall Israel be the third with Egypt and with Asshur, a blessing in the midst of the earth, which Jehovah Zebaoth hath blessed, saying, Blessed be Egypt My people, and Asshur the work of My hands, and Israel Mine inheritance (xix. 23–25). The subject here is the spiritual church, which is Israel, whose reason is Asshur, and external knowledge Egypt. These three constitute the intellectual things of the man of the spiritual church, which follow in this order. In other places also where Asshur is named, what is of reason, either true or false, is signified — as in Isaiah xx. 1, to the end; xxiii. 13; xxvii. 13; xxx. 31; xxxi. 8; xxxvi. and xxxvii; lii. 4: Ezek. xxvii. 23, 24; xxxi. 3, to the end; xxxii. 22: Micah vii. 12: Zeph. ii. 13: Zech. x. 11: Ps. lxxxiii. 8. Asshur stands for reasoning in Hosea (v. 13; vii. 11; x. 6; xi. 5; xii. 1; xiv. 3) and in Zechariah (x. 10), where Ephraim is spoken of, by whom what is of the understanding is signified, but here, perverted.

1187. *He built Nineveh, and the city of Rehoboth, and Calah.* That this signifies that they thus formed doctrines of faith for themselves, is evident from the signification of Nineveh, and Rehoboth, and Calah — of which in what immediately follows — and from the signification of a city, in the Word, as doctrine, either true or heretical, as has been shown before (n. 402).

1188. That falsities of doctrine are signified by Nineveh, and such things also from another origin by Rehoboth and Calah, is evident from the signification of Nineveh in the Word — of which presently. Falsities of this kind are from three origins. The first is from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance. Hence comes the falsity which is Nineveh. The second origin is from the same cause, but with a predominant lust, as for innovation, or for preëminence. The falsities from this origin are Rehoboth. The third origin is from the will and so from lusts; in that men

are unwilling to acknowledge anything as truth that does not favor their lusts. Hence come the falsities which are called Calah. All these falsities arise through Asshur, or reasoning concerning goods and truths of faith. That Nin- 2
eveh signifies falsities from the fallacies of the senses in the obscurity of an unenlightened understanding, and from ignorance, is evident in Jonah — who was sent to Nineveh, which city was pardoned because they were such — and from the particulars in Jonah concerning Nineveh, of which, by the Divine mercy of the Lord, in another place. The particulars there are historical, and yet prophetical, involving and representing such arcana, as do all the other historical portions of the Word. Likewise in Isaiah, where it is said of 3
the king of Asshur that he remained in Nineveh, and that when he bowed himself in the house of Nisroch, his god, his sons slew him with the sword (xxxvii. 37, 38). Although these things are historical, yet they are prophetical, involving and representing similar arcana. And here by Nineveh is signified external worship in which there are falsities; and because this was idolatrous he was slain by his sons with the sword. Sons are falsities, as has been shown before; the sword is the punishment of falsity, as everywhere in the Word. In Zephaniah also: *Jehovah will stretch forth His* 4
hand against the north, and destroy Asshur, and will make Nineveh a desolation, and dry like the wilderness. And herds shall lie down in the midst of her, every wild beast of his kind, the cormorant and the bittern also shall lodge in the pomegranates thereof, a voice shall sing in the windows; desolation shall be upon the threshold, for he hath laid bare its cedar work (ii. 13, 14). Nineveh is here described, but in prophetic style, and the falsity itself which is signified by Nineveh. This falsity, because it is worshipped is called the north, the wild beast of his kind, the cormorant and the bittern in the pomegranates, and is described by a voice singing in the windows, and by laying bare the cedar, which is intellectual truth. All these expressions are significative of such falsity.

1189. That falsities arising from lusts are signified by Calah, cannot be confirmed from the prophetical, but yet can be from the historical parts of the Word — in that the king of Asshur carried the children of Israel into Asshur, or Assyria, and made them dwell in Calah, and in Habor, by the river Gozan, and in the cities of Media (2 Kings xvii. 6; xviii. 11). The historical facts here involve nothing else, for, as was said before, all things historical in the Word are significative and representative. Thus Israel here is the perverted spiritual church; Asshur is reasoning; and Calah is such falsity.

1190. *And Resen, between Nineveh and Calah.* That this signifies that they also formed for themselves doctrines of life; and that the false doctrines thence are signified by Resen, may be seen from what has just been shown respecting Nineveh and Calah; and also from the series of subjects — in the preceding verse falsities of doctrine, and now here falsities of life. For such is the style of the Word, especially the prophetical style, that when it treats of things of the understanding it treats also of those of the will. In the preceding verse matters of understanding, or falsities of doctrine, are treated of, but here falsities of life, which are signified by Resen. Because no further mention is made of Resen in the Word, this cannot so well be confirmed, except from the fact of Resen's being built between Nineveh and Calah, that is, between falsity from reasonings and falsity from lusts, which leads to falsity of life; and from its being called the great city, because it is from falsities both of the understanding and of the will.

1191. *This is the great city.* That this signifies that those doctrines prevailed, is evident from the signification of a city, as true or false doctrine — as was shown at n. 402. And it is called the great city because all falsity of doctrine, and of worship thence, is extended into falsity of life.

1192. In verse 10, just above, the evils in worship signi-

fied by Babel, Erech, Accad, and Calneh, in the land of Shinar, were treated of; in these two verses the falsities in worship signified by Nineveh, Rehoboth, Calah, and Resen are treated of. Falsities are of principles, from reasonings; evils are of lusts, from the love of the world and of self.

1193. Verses 13, 14. *And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, and Pathrusim, and Casluhim, from whom went forth the Philistines, and Caphtorim.* "Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim" signifies so many nations, by which so many kinds of rituals are signified; Mizraim is external knowledge; Ludim, Anamim, Lehabim, and Naphtuhim are so many rituals which are mere matters of memory; "Pathrusim and Casluhim" are nations so called, by which are signified teachings of rituals from a similar origin, which were only matters of memory; "from whom went forth the Philistines" signifies a nation thence by which is signified a memory of knowledges of faith and charity. That they went forth from these signifies that with them internal knowledges are matters of memory.

1194. *Mizraim begat Ludim, Anamim, Lehabim, and Naphtuhim.* That these signify so many nations, by which so many rituals are signified, may be seen from what was shown above respecting Mizraim or Egypt (at verse 6, of this chapter), namely, that Egypt signifies external knowledge or matters of memory. They who are said to be begotten thereof could be no other or nothing else than rituals, and rituals too of external worship. For the Word of the Lord in its bosom and recess, that is, in its internal sense, never treats of other things than those which relate to His kingdom, and thus to the church. The things here therefore which are born of external knowledges by reasonings are nothing else than rituals.

1195. That Mizraim or Egypt is external knowledge was shown at verse 6 of this chapter. That Ludim, Anamim, Lehabim, and Naphtuhim are so many rituals which

are mere matters of memory, is evident from what has just been stated. They are said to have rituals that are mere matters of memory, who explore spiritual and celestial things by reasonings, and therefrom devise a worship for themselves. The rituals of that worship, being from reasonings and external knowledges, are called rituals of knowledge or memory — wherein there is nothing spiritual and celestial, because they are from themselves. Hence were the idols of Egypt and its magic. And because their rituals were from this origin, they totally rejected, nay, loathed and hated the rites of the Ancient Church, as is evident from what is said in Gen. xliii. 32; xlvi. 34: Exod. viii. 22. Because these things are signified, they are said to be begotten of Mizraim, or of Egypt, that is, of external knowledges; and as their knowledges were diverse, the rituals therefrom became also different. The diversities, in general, are signified by so many nations. That such things are meant by Ludim, or the Lydians, appears in Jeremiah: *Egypt riseth up like the Nile, whose waters toss themselves like the rivers; and he saith, I will rise up, I will cover the earth, I will destroy the city and the inhabitants thereof. Come up, ye horses, and rage, ye chariots, and let the mighty come forth; Cush and Put, that handle the shield, and the Lydians, that handle and bend the bow* (xlvi. 8, 9). The rivers of Egypt here are different knowledges which are false; to go up and cover the earth is by external knowledges to enter into the things that pertain to the church, or to faith; to destroy the city is to destroy truths; Cush and Put are internal knowledges; the Lydians are the rituals of knowledge spoken of above; to handle and bend the bow is to reason.

1196. That Pathrusim and Casluhim are nations so called, and that they signify teachings of rituals from a similar origin, which were only matters of memory, is plain from what has been stated; and from their following in this manner in the series. Concerning Pathrusim

see in Isaiah xi. 11, 12 : Ezek. xxix. 13–15 ; xxx. 13, 14 : Jer. xliv. 1, 15.

1197. *From whom went forth the Philistines.* That this signifies a nation, thence derived, and that a memory of the knowledges of faith and charity is signified by it, is evident from the Word, where they are frequently mentioned. In the Ancient Church all were called Philistines who talked much about faith, and declared that salvation is in faith, and yet had no life of faith. Therefore they before others were also called uncircumcised, that is, without charity. That they were called uncircumcised may be seen in 1 Sam. xiv. 6 ; xvii. 26, 36 ; xxxi. 4 : 2 Sam. i. 20, and in other places. Because they were such, they could not but make knowledges of faith matters of memory ; for knowledges of spiritual and celestial things and the very mysteries of faith become nothing but matters of memory, when he who is learned in them is without charity. The things of the memory are as things dead unless a man is such that from conscience he lives according to them. When he does this, then no sooner are they received in the memory than they become also of the life ; and only then do they remain with him for his use and salvation after the life of the body. Knowledges both external and internal are nothing to a man in the other life, even though he may have known all the hidden things that have ever been revealed, unless they have imbued his life. Such are everywhere signified by 2
Philistines in the prophetical parts of the Word, and also in the historical — as for example, when Abraham sojourned in the land of the Philistines, and made a covenant with Abimelech, the king of the Philistines (Gen. xx. 1, to the end ; xxi. 22, to the end ; xxvi. 1–34). As knowledges of faith are here signified by the Philistines, Abraham, because he represented the celestial things of faith, sojourned there, and entered into a covenant with them ; and likewise Isaac, by whom were represented the spiritual things of faith ; but not Jacob, because by him the externals of the church were

3 represented. That the Philistines signify in general a memory of the knowledges of faith, and in particular those who place faith and salvation in knowledges alone, which they make matters of memory, may be seen in Isaiah: *Rejoice not, O Philistia, all of thee, because the rod that smote thee is broken; for out of the serpent root shall come forth a basilisk, and his fruit shall be a fiery flying serpent* (xiv. 29). Here the root of the serpent stands for external knowledges, the basilisk for evil from the falsity thence, and the fruit, a fiery flying serpent, is their works, which are called
4 a fiery flying serpent because they come of lusts. In Joel: *What are ye to Me, O Tyre, and Zidon, and all the regions of Philistia? Will ye render Me a recompense? . . . Swiftly and speedily will I return your recompense upon your own head. Inasmuch as ye have taken My silver and My gold, and have carried into your temples My goodly desirable things; the children also of Judah and the children of Jerusalem have ye sold unto the sons of the Javanites that ye might cause them to remove far from their border* (iii. 4–6). Here it is evident what is meant by the Philistines, and by all Philistia, or all the borders of it. Silver and gold here are spiritual and celestial things of faith; goodly desirable things are knowledges of them. That they carried them into their temples, is that they possessed and proclaimed them; and that they sold the sons of Judah and the sons of Jerusalem, signifies that they had no love and no faith. Judah in the Word is the celestial of faith, and Jerusalem the spiritual of faith therefrom, which were removed far from their borders. So also in other places in the prophets, as in Jeremiah xxv. 20; xlvii. 1, to the end: Ezek. xvi. 27, 57; xxv. 15, 16: Amos i. 8: Obad. 19: Zeph. ii. 5: Ps. lxxxiii. 3, 4, 7. And concerning Caphtorim in Deuteronomy ii. 23: Jer. xlvii. 4: Amos ix. 7.

1198. That they went forth signifies that with them internal knowledges are matters of memory, is evident from what has been stated. They are not said to have been

begotten, but to have gone forth, from those who were of Egypt, because they are not such as reason from natural knowledges concerning spiritual and celestial things, and thus form doctrines for themselves — like those spoken of before — but are such as learn knowledges of faith from others, and know and retain them in the memory, with no other object than as they learn other things which they care nothing for except to know them, unless for the reason that they may be advanced thereby in honors, and the like. So distinct is the memory of knowledges of faith from that of natural things that they scarcely have anything in common; and therefore it is said, not that they were born, but that they went forth from them. Such being the character of Philistines, they cannot but pervert even internal knowledges of faith by reasonings from them, and thence form for themselves false doctrines. And they are also, for this reason, among those who can with difficulty be regenerated and receive charity, both because they are uncircumcised in heart, and because principles of falsity and thence the life of their understanding prevent and oppose.

1199. Verse 15. *And Canaan begat Zidon, his first born, and Heth.* "Canaan," here as before, signifies external worship in which there is nothing internal. "Zidon" signifies exterior knowledges of spiritual things; and because they are the first things of such external worship, it is said Zidon was the "first born" of Canaan; "Heth" signifies exterior knowledges of celestial things.

1200. That Canaan signifies external worship in which there is nothing internal, was shown where Canaan was treated of before. The external worship which is called Canaan is of a character like that of the Jews, before and also after the coming of the Lord. They had an external worship, which too they strictly observed, but yet were so ignorant of what is internal that they supposed they lived only in the body. Of the nature of the soul, of faith, of the Lord, of spiritual and celestial life, of the life after death,

they were entirely ignorant. And therefore in the time of the Lord very many of them denied the resurrection — as is evident in Matthew xxii. 22–33 : Mark xii. 18–28 : Luke xx. 27–41. When a man is such that he does not believe he is to live after death, he also disbelieves that there is any spiritual and celestial internal. And such they are who live in mere lusts, because they live a mere life of the body and of the world ; especially those who are immersed in loathsome avarice. They nevertheless have worship, attend their synagogues, or their churches, and observe the ceremonies, some very strictly ; but as they do not believe there is a life after death, their worship cannot be other than external worship wherein is nothing internal — like a shell without a kernel, or a tree whereon is no fruit, nor even leaves. It is such external worship that is signified by Canaan. The other kinds of external * worship, treated of above, were worship in which there was an internal.

1201. That Zidon signifies exterior knowledges of spiritual things, is evident from the fact that he is called the first-born of Canaan ; for the first-born of every church, in the internal sense, is faith (n. 352, 367). But here, where there is no faith, because it is without internals, there are nothing but exterior knowledges of spiritual things which are in the place of faith ; thus knowledges such as were with the Jews, which are knowledges not only of the rites of external worship, but also of many things, such as doctrinal teachings, which belong to that worship. That this is the signification of Zidon is also plain from the fact that Tyre and Zidon were extreme borders of Philistia, and were moreover by the sea ; and therefore by Tyre interior knowledges are signified, and by Zidon exterior knowledges, and yet of spiritual things — which also is evident from the Word. In Jeremiah : *On the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon every helper that remaineth ; for Jehovah will lay waste*

* The Latin has *interni*.

the Philistines, the remnant of the isle of Caphtor (xlvii. 4). Here the Philistines stand for memories of the knowledges of faith and charity; Tyre stands for interior knowledges, and Zidon for knowledges of spiritual things. In 2
Joel: *What are ye to Me, O Tyre, and Zidon, and all the borders of Philistia? . . . Forasmuch as ye have taken My silver and gold, and have carried into your temples My goodly desirable things* (iii. 4, 5). Here Tyre and Zidon evidently stand for knowledges, and are called the borders of Philistia; for silver and gold, and goodly desirable things are knowledges. In Ezekiel: *The princes of the north all of them, and all the Zidonians which are gone down with the slain into the pit. . . . When they be made to lie in the midst of the uncircumcised, with them that are slain with the sword . . . Pharaoh and all his host* (xxxii. 30, 32). The Zidonians here stand for exterior knowledges, which being without internals are nothing but external knowledges. For that reason they are named in connection with Pharaoh, or Egypt, by whom external knowledges are signified. In Zechariah: *Hamath also shall be bordered thereon; Tyre and Zidon, because she is very wise* (ix. 2). The subject here is Damascus; Tyre and Zidon stand for knowledges. In Ezekiel: *The inhabitants of Zidon and* 3
of Arvad were thy rowers; thy wise men, O Tyre, were in thee, they were thy pilots (xxvii. 8). Here Tyre stands for interior knowledges; wherefore her wise men are called pilots. And Zidon stands for exterior knowledges, on which account her inhabitants are called rowers; for such is the relation of interior knowledges to exterior. In Isaiah: *Let the inhabitants of the isle be silent, the merchants of Zidon, that pass over the sea, who have replenished thee. And on great waters the seed of Shihor, the harvest of the river was her revenue, and she was the mart of nations. Be ashamed, O Zidon; for the sea hath spoken, the stronghold of the sea, saying, I have not travailed, nor brought forth, nor have I nourished young men, nor brought up virgins*

(xxiii. 2–4). Zidon here stands for exterior knowledges, which, because there is no internal in them, are called the seed of Shihor, the harvest of the river, her revenue the mart of the nations, and also the sea, and the stronghold of the sea; and it is said that she doth not travail and bring forth — which could not be comprehended in the literal sense, but is perfectly clear in the internal sense. Just so in other passages in the Prophets. Because Zidon signifies exterior knowledges, it is said to be a border round about Israel, or the spiritual church (Ezek. xxviii. 24, 26); for exterior knowledges are as a border round about.

1202. That Zidon is called the first-born of Canaan because these knowledges are the first things of such external worship, wherein is no internal worship, has just been explained, in the preceding paragraph.

1203. That Heth signifies exterior knowledges of celestial things is therefore evident. It is customary in the prophets for spiritual and celestial things to be joined together, or where spiritual things are treated of, for celestial things to be treated also; for the reason that the one is from the other, and there is a certain want of perfection if they are not conjoined. And thus there is an image of heavenly marriage in each and all things of the Word. It is also evident from this, as well as from the Word in other places, that by Zidon are signified exterior knowledges of spiritual things, and by Heth exterior knowledges of celestial things, in both senses — that is to say, without internals, and with internals — and also simply exterior knowledges. Spiritual things, as has often been said before, are those which are of faith; and celestial things, those which are of love. Again, spiritual things are those which are of the understanding, and celestial things, those which are of the will. That Heth signifies exterior knowledges without internal is evident in Ezekiel: *Thus saith the Lord Jehovih unto Jerusalem, Thy tradings and thy nativity are of the land of the Canaanite; the Amorite was thy father, and thy mother was a Hittite.*

. . . *Thou art thy mother's daughter, that loatheth her husband and her sons; and the sister of thy sisters, that loatheth their husbands and their sons. Your mother was a Hittite, and your father an Amorite* (xvi. 3, 45). Here external worship without internal is Canaan; to loathe husbands and sons, is to reject goods and truths. Hence her mother is called a Hittite. But Heth is also taken in the Word for exterior knowledges of celestial things in a good sense — as are nearly all names of countries, cities, nations, and persons, for a reason already explained. Of this signification of Heth, by the Divine mercy of the Lord, hereafter. Knowledges of spiritual things are those that have regard to faith, consequently to doctrine; and knowledges of celestial things are those that have regard to love, and so to life.

1204. Verses 16–18. *And the Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterward were the families of the Canaanite spread abroad.* "The Jebusite, and the Amorite, and the Girgashite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite" were so many nations, by which are signified also so many different idolatries. "And afterward were the families of the Canaanite spread abroad" signifies that the other forms of idolatrous worship were from these.

1205. The Jebusite, the Amorite, the Girgashite, the Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite, were so many nations, and they also signify so many different idolatries. That idolatries were signified by these nations, is evident from many places in the Word, for they were the inhabitants of the land of Canaan who on account of their idolatries were cast out, and in part extirpated. But in the internal sense of the Word these nations are not signified, but the idolatries themselves, in general, with whomsoever and wheresoever they were; in particular, among the Jews. For they who place worship merely in

externals, and are entirely unwilling to know internal things, and when instructed reject them, are very prone to all these idolatries — as is clearly manifest from the Jews. The bond which withholds man from idolatry is in internal worship alone. When this ceases there is nothing that restrains. But there are not only external but also interior idolatries. They who have external worship without internal rush into external idolatries; they who have external worship whose interiors are defiled rush into interior idolatries. These idolatries are likewise signified by these nations. Interior idolatries are so many falsities and lusts which men love and adore, and which are thus in place of the gods and idols that were among the Gentiles. But what falsities and lusts they are which are adored, and which are signified by these nations — the Jebusite, Amorite, Girgashite, Hivite, Arkite, Sinite, Arvadite, Zemarite, and Hamathite — it would take too long here to explain. By the Divine mercy of the Lord it will be told in their respective places, where the names occur.

1206. *Afterward were the families of the Canaanite spread abroad.* That this signifies that the other forms of idolatrous worship were from these, is evident without explanation.

1207. Verse 19. *And the border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza; as thou goest toward Sodom, and Gomorrah, and Admah, and Zeboiim, unto Lasha.* By Zidon, here as before, exterior knowledges are signified; by Gerar are signified the things that are revealed concerning faith; by Gaza the things that are revealed concerning charity; "the border of the Canaanites was from Zidon, as thou goest toward Gerar, unto Gaza," signifies the extension of knowledges to truth and good, with those who have external worship without internal; "as thou goest toward Sodom, Gomorrah, Admah, and Zeboiim unto Lasha" signifies the falsities and evils in which they terminate.

1208. That by Zidon knowledges are signified is evident from what was shown above — at verse 15.

1209. That by Gerar are signified the things that are revealed concerning faith, and thus in general faith itself, may be evident from the passages where Gerar is mentioned (as Gen. xx. 1; xxvi. 1, 17) — concerning which signification of Gerar, by the Divine mercy of the Lord, hereafter.

1210. That by Gaza are signified the things that are revealed concerning charity, is evident both from the fact that where spiritual things are treated of in the Word, celestial things also are treated of, conjointly — that is to say, when things of faith are treated of, so also are those of charity — and also from the Word when Gaza is mentioned; and moreover from the consideration that knowledges extend to faith, even to charity, which is their farthest boundary.

1211. *The border of the Canaanite was from Zidon, as thou goest toward Gerar, unto Gaza.* That this signifies the extension of knowledges with those who have external worship without internal, is evident from the signification of Gerar and Gaza. Thus far do the boundaries of all knowledges that relate to worship extend, whether it be external or internal; for all worship is from faith and charity. What is not from these is not worship, but idolatry. As Canaan, that is, external worship and its derivations, is the subject here, the boundaries and extensions meant are those not of worship, but of knowledges.

1212. *As thou goest toward Sodom, Gomorrah, Admah, and Zeboïim, unto Lasha.* That these signify the falsities and evils in which they terminate, can be seen from the signification of the same in the historical and prophetical portions of the Word. There are, in general, two origins of falsities: one is the lusts which are of the love of self and of the world; the other, knowledges, external and internal, through reasonings. The falsities from this origin,

when they would domineer over truths, are signified by Sodom, Gomorrah, Admah, and Zeboiim. That falsities and the evils from them are the boundaries of external worship which is without internal, any one may see. In such worship there is nothing but what is dead; and therefore whichever way the man who is in such worship turns, he sinks into falsities. There is nothing internal that leads and keeps him in the way of truth, but only the external, which carries him whithersoever lust and fancy lead. As Sodom, Gomorrah, Admah, and Zeboiim are mentioned in the historical and prophetical portions of the Word, what each signifies in particular will, by the Divine mercy of the Lord, be explained as we come to them.

1213. Verse 20. *These are the sons of Ham, after their families, after their tongues, in their lands, in their nations.* "The sons of Ham" signify derivations of doctrinals and of worships from the corrupt internal worship which is Ham; "after their families, after their tongues, in their lands, in their nations" signifies according to the genius of each, in particular and in general; "after their families" is according to their morals; "after their tongues" is according to their opinions; "in their lands" is relatively to their opinions in general; "in their nations" is relatively to their morals in general.

1214. That the sons of Ham signify derivations of doctrinal teachings and of worships from the corrupt internal worship which is Ham, is evident from the signification of sons, as doctrinal teachings, and from the signification of Ham, as corrupt internal worship — of which before.

1215. *After their families, after their tongues, in their lands, in their nations.* That this signifies according to the genius of each, in particular and in general, was explained above (at verse 5) where the same words occur, but in another order. The subject there was the sons of Japheth, that "From these were dispersed the isles of the nations, in their lands, every one after his tongue, after their fami-

lies, with respect to their nations" signified external worships in which there was internal. In that passage therefore the things that relate to doctrine precede; but here those that relate to morals, or to life.

1216. That "after their families" is according to their morals, that "after their tongues" is according to their opinions, that "in their lands" is in general relatively to their opinions, and that "in their nations" is in general relatively to their morals, can be seen from the signification of each term in the Word — that is, family, tongue, land, and nation — concerning which see what was said above (at verse 5).

1217. Verse 21. *And there was born to Shem also: he is the father of all the sons of Eber; the elder brother of Japheth.* By Shem here the Ancient Church in general is signified; "there was born to Shem" signifies that a new church sprang from the Ancient Church; by Eber is signified the new church, which is to be called the second Ancient Church; "he is the father of all the sons of Eber" signifies that this second Ancient Church, and what belonged to this church, sprang from the prior Ancient Church as from its father; "the elder brother of Japheth" signifies that its worship was external.

1218. That by Shem here the Ancient Church in general is signified, may be seen from his now being mentioned with reference to Eber, and from his being called in this verse the elder brother of Japheth.

1219. That "there was born to Shem" here signifies that a new church sprang from the Ancient Church, is evident from the contents of this verse, which treat of Eber, by whom that new church is meant — of which hereafter.

1220. That by Eber a new church is signified, which is to be called the second Ancient Church, is evident from what follows, where Eber is treated of in particular. Eber is mentioned here because that new church was from him. How it was with Eber and this second church will be told, by the Divine mercy of the Lord, hereafter.

1221. *He is the father of all the sons of Eber.* That this signifies that this second Ancient Church and what belonged to this church sprang from the prior Ancient Church, as from its father, will likewise be seen from what follows concerning Eber, and concerning this church; for Eber is treated of from verse 24–30, of this chapter, and from verse 11 to the end of the following chapter.

1222. *The elder brother of Japheth.* That this signifies that its worship was external, is evident from the signification of Japheth, as the external church — of which in the preceding chapter, 18th and following verses; and above, in this chapter, verses 1 to 5. Here Shem, the elder brother of Japheth, signifies in particular that the internal church and the external church are brethren; for such is the relation of internal worship to external worship in which there is an internal. It is like a blood-relationship, for in each the principal thing is charity. But the internal church is the elder brother, because it is prior and interior. The elder brother of Japheth here involves also that the second Ancient Church, called Eber, was as a brother to the first Ancient Church. For by Japheth, in the internal sense, nothing else is signified than external worship in which there is internal, in whatever church; thus also, the worship of this new Ancient Church, which was chiefly external. Such is the internal sense of the Word that the historical particulars of the literal sense are not attended to when things universal, which are abstract from the literal sense, are had in view; for they come into view alternately. Hence the elder brother of Japheth here signifies, in the internal sense, the worship of the new Ancient Church, that it was external. If this were not signified, there would be no need that it should be said here that he was the elder brother of Japheth.

1223. Verse 22. *The sons of Shem; Elam, and Asshur, and Arpachshad, and Lud, and Aram.* By Shem is signified here, as before, an internal church; by "The sons of

Shem," things that are of wisdom; "Elam, and Asshur, and Arpachshad, and Lud, and Aram" were so many nations, by which are signified things that are of wisdom — by Elam faith from charity, by Asshur reason therefrom, by Arpachshad external knowledge therefrom, by Lud internal knowledges of truth, by Aram internal knowledges of good.

1224. From this it is evident what these names signify in the internal sense — namely, that the Ancient Church, which was internal, was endued with wisdom, intelligence, external knowledge, and internal knowledges of truth and good. Such things are contained in the internal sense, although there are only names, from which nothing else appears in the literal sense than that there were so many origins or fathers of nations, thus nothing doctrinal, much less anything spiritual and celestial. And so it is in the prophets, where, whenever a series of names occurs, which in the internal sense signify things, they follow in beautiful order.

1225. That by Shem an internal church is signified has been stated and shown in the preceding chapter, at the 18th and following verses.

1226. That by the sons of Shem are signified things that are of wisdom is evident merely from Shem's being an internal church, the sons of which are none other than things of wisdom. Everything is called wisdom that is begotten of charity, because it is from the Lord by charity; from Whom is all wisdom, for He is wisdom itself. Hence comes true intelligence, and true external knowledge, and true internal knowledge, which are all sons of charity, that is sons of the Lord by charity. And because they are sons of the Lord by charity, wisdom is predicated of each of them, for wisdom is in them severally, and they draw their life from it — even to such a degree that neither intelligence, nor knowledge, external or internal, has life unless from the wisdom which is of charity, which is of the Lord.

1227. That Elam, and Asshur, and Arpachshad, and Lud, and Aram were so many nations, is evident from the

historical and prophetical parts of the Word where they are mentioned. And that they signify things that are of wisdom, is evident from what has been said just above, and from what follows. Among these nations there was an internal church; with others, who were called sons of Japheth, there was an external church; with those who were called sons of Ham there was a corrupted internal church; and with those who were sons of Canaan was a corrupted external church. Whether it be said internal and external worship, or internal and external church, it is quite the same.

1228. That by Elam is signified faith from charity is evident from the essence of an internal church. A church is internal when the principal thing of it is charity, from which it thinks and acts. The first offspring of charity is none other than faith; for faith is from it, and from no other source. That Elam is faith from charity, or the faith itself which constitutes an internal church, is evident also in Jeremiah: *The Word of Jehovah that came to Jeremiah the prophet concerning Elam. . . . Behold I will break the bow of Elam, the chief of their might. And upon Elam will I bring the four winds from the four quarters of the heavens, and will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, My fierce anger . . . and I will send the sword after them till I have consumed them. And I will set My throne in Elam, and will destroy from thence the king and the princes. . . . But it shall come to pass in the latter days that I will bring again the captivity of Elam* (xlix. 34–39). Through Elam faith is here treated of, or what is the same, an internal church, become perverted and corrupt; and then the same restored. Just as in the Word Judah, Israel, and Jacob, are frequently spoken of — by whom churches are signified — by Judah a celestial church,

by Israel a spiritual church, by Jacob an external church; of which become perverted it is said in like manner that they should be scattered, and then, being scattered by their enemies, they should be gathered again and brought back from their captivity, by which is meant the creation of a new church. So here it is said of Elam, or the internal church perverted and corrupt, that it should be scattered, and afterward that it should be brought back; and then that Jehovah should set His throne in Elam, that is in the internal church, or in the internals of the church — which are nothing else than what is of faith from charity. In Isaiah: *The burden of the wilderness of the sea. . . .* 3 *It cometh from the wilderness, from a terrible land. A grievous vision is declared unto Me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam, besiege, O Madai; all the sighing thereof have I made to cease* (xxi. 1, 2). Here the laying waste of the church by Babel is spoken of. Elam here is the internal church; Madai is the external church, or external worship in which is internal. That Madai is such a church, or such worship, is seen at verse 2 of this chapter, where Madai is said to be a son of Japheth.

1229. That by Asshur is signified reason is evident from what was shown above, at verse 11 of this chapter.

1230. That by Arpachshad is signified external knowledge cannot so well be confirmed from the Word, but is evident from the series of things that precede and that follow.

1231. That by Lud are signified internal knowledges of truth, is evident from the fact that internal knowledges of truth are from that source, that is, from the Lord by charity, and thus by faith, by means of reason and external knowledge. So also in Ezekiel: *Persia, and Lud, and Put, were in thine army, thy men of war; they hanged the shield and helmet in thee; they set forth thy comeliness* (xxvii. 10). This is said of Tyre. Lud and Put stand for internal

knowledges, which are said to be in her army and men of war because they serve in defending truths by the aid of reason. This also is to hang the shield and helmet. That Put signifies exterior knowledges of the Word may be seen above, at verse 6 of this chapter.

1232. That by Aram, or Syria, are signified internal knowledges of good therefore follows; and is seen also from the Word — as in Ezekiel: *Aram was thy merchant, in the multitude of thy handy works; in chrysoprase, purple, and broidered work, and fine linen, and coral, and carbuncle . . . they gave them in thy tradings* (xxvii. 16). Tyre is here spoken of, or the possession of internal knowledges. Handy works, chrysoprase, broidered work, fine linen, coral, and carbuncle, here signify nothing else than internal knowledges of good. In Hosea: *Jacob fled into the field of Aram, and Israel served for a wife, and for a wife he kept sheep. And by a prophet Jehovah brought Israel up out of Egypt, and by a prophet was he kept. Ephraim hath provoked to anger most bitterly* (xii. 13–15). Jacob here stands for the external church and Israel for the internal spiritual church, Aram for internal knowledges of good, Egypt for external knowledge that perverts, Ephraim for intelligence perverted. What these signify in series cannot be seen from the literal sense, but only from the internal sense, where names signify things of the church, as has been said. In Isaiah: *Behold Damascus is taken away from being a city, and is become a ruinous heap. . . . The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Aram; they shall be as the glory of the sons of Israel* (xvii. 1, 3). The remnant of Aram here stands for internal knowledges of good, which are called the glory of Israel. Aram, or Syria, in the opposite sense stands also for internal knowledges of good perverted, as is common in the Word — for terms to be thus used in either sense (Isa. vii. 4–6; ix. 11, 12: Deut. xxvi. 5).

1233. Verse 23. *And the sons of Aram; Uz and Hul, and Gether, and Mash.* Aram here, as before, signifies internal knowledges of good; "the sons of Aram" are knowledges therefrom, and what comes of knowledges; "Uz, and Hul, and Gether, and Mash" signify so many kinds of these knowledges.

1234. That Aram signifies internal knowledges of good has been shown just above. That the sons of Aram are knowledges therefrom, and what comes of knowledges therefore follows. Knowledges therefrom are natural truths; and what comes of the knowledges is what is done according to them. That these things are signified cannot so well be confirmed from the Word, because these are not among the names that are frequently mentioned. Only Uz is mentioned, in Jeremiah xxv. 20, and Lam. iv. 21. It follows then that Uz, Hul, Gether, and Mash signify so many kinds of these knowledges, and of what is done according to them.

1235. Verse 24. *And Arpachshad begat Shelah; and Shelah begat Eber.* "Arpachshad" was a nation so called, by which external knowledge is signified; "Shelah" likewise was a nation so called, by which is signified what pertains to knowledge therefrom; by "Eber" also a nation is signified, the father of which was Eber, one called by that name; by whom another Ancient Church is signified, which was separate from the former.

1236. That Arpachshad was a nation so called, and that by it is signified external knowledge, is evident from what was said of it just above — at verse 22.

1237. That Shelah likewise was a nation, and that by it is signified what pertains to knowledge therefrom, follows because it is said that Arpachshad begat Shelah.

1238. That by Eber is signified a nation whose father was Eber, one who was called by that name, is as follows. Those mentioned hitherto were nations among whom the Ancient Church existed, and were all called sons of Shem,

Ham, Japheth, and Canaan, because by Shem, Ham, Japheth, and Canaan are signified the various worships of the church. Noah, Shem, Ham, Japheth and Canaan never existed as men. But because the Ancient Church in particular, and in general every church, is such that there is a true internal, a corrupt internal, a true external, and a corrupt external, therefore those names were given in order that all the differences in general might be referred to them and their sons, as to their heads. Moreover the nations here named first had such worship; and therefore are called sons of one of the sons of Noah. And for the same reason, too, such worships themselves are signified
2 by the names of these nations in the Word. This first Ancient Church, signified by Noah and his sons, was not confined to a few, but extended over many kingdoms; as is evident from the nations mentioned — Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Lybia, Egypt, Philistia to Tyre and Sidon, and the whole land of Canaan, on this side and beyond Jordan. But afterward in Syria a kind of external worship began, which from thence spread itself widely around, and over many countries, especially over Canaan, and was different from the worship of the Ancient Church. And as something of a church thus arose which was separate from the Ancient Church, there sprang up thence a new church, as it were, which may therefore be called the Second Ancient Church. The first institutor of this was Eber, and therefore this church is called after Eber. At that time, as has been said before, all were distinguished into households, families, and nations. Each nation acknowledged one father, from whom also it was named — as is seen in different places in the Word. Thus the nation which acknowledged Eber as its father was called the Hebrew nation.

1239. That by Eber is signified a second Ancient Church which was separate from the former, is evident from what has just been said.

1240. Verse 25. *And unto Eber were born two sons; the name of the one was Peleg, for in his days was the earth divided; and his brother's name was Joktan.* Eber was the first institutor of the second Ancient Church, and by him this church is signified; unto him "were born two sons," by which are signified the two kinds of worship, namely, internal and external. His two sons were called "Peleg" and "Joktan;" by "Peleg" is signified the internal worship of that church, and by "Joktan" its external worship; "for in his days was the earth divided" signifies that a new church then arose, the earth here as before signifying the church; "his brother's name was Joktan" signifies the external worship of that church.

1241. As to Eber being the first institutor of the second Ancient Church, by whom that church is signified, the case is this. The first Ancient Church, so widely spread as has been stated especially through the Asiatic world, in process of time degenerated — as is common to all churches everywhere — and was adulterated by innovators, as to both its external and its internal worship, and this in various places; and especially by the fact that all things significative and representative which the Ancient Church had from the mouth of the Most Ancient Church — which all referred to the Lord and His Kingdom — were turned into things idolatrous, and by some of the nations into things magical. That the whole church might not go to ruin, it was permitted by the Lord that significative and representative worship should be somewhere re-established, which was done by Eber. This worship consisted chiefly in externals. The externals of worship, in addition to the priestly offices and what pertained to them, were high-places, groves, statues, anointings, and many other things called statutes. The internals of worship were doctrinal teachings from the time before the flood — chiefly from those who were called Enoch, who gathered together truths perceived by the Most Ancient Church and

made doctrinal teachings therefrom. These were their Word; and from these internals and those externals came the worship of this church, which was instituted by Eber, but added to and also changed. Especially they began to prefer above other rites sacrifices, which in the true Ancient Church were unknown — except among some of the descendants of Ham and Canaan, who were idolaters, and with whom they were permitted so that they might not sacrifice their sons and daughters. From all this the quality of this second Ancient Church, founded by Eber and continued among his posterity which were called the Hebrew nation, is manifest.

1242. That by the two sons of Eber, which were named Peleg and Joktan, the two kinds of worship of that church, internal and external, are signified — by Peleg the internal worship and by Joktan the external worship — is evident especially from this, that in the internal sense this second Ancient Church is signified by Eber and the Hebrew nation, and that in every church there is an internal and an external. For without the internal it is not and cannot be called a church, but an idolatry. Therefore, sons being here predicated of the church, it is evident that by one son the internal of the church is signified, and by the other the external — just as elsewhere in the Word, as by Adah and Zillah, the two wives of Lamach (see n. 409), by Leah and Rachel, by Jacob and Israel, of whom hereafter, and by others. The posterity of Joktan is treated of in this chapter, that of Peleg in the following chapter.

1243. *For in his days was the earth divided.* That this signifies that a new church then arose, is now therefore evident; for by the earth nothing else than the church is signified, which has been clearly shown above (n. 662, 1066).

1244. *And his brother's name was Joktan.* That this signifies the external worship of that church, has been shown just above. That external worship is called a

brother may be seen above (at verse 21 of this chapter), where it is said of Shem that he was the elder brother of Japheth. For that reason the term brother is here added.

1245. Verses 26–29. *And Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah. And Hadoram, and Uzal, and Diklah. And Obal, and Abimael, and Sheba. And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.* These were so many nations of the family of Eber, by which are signified so many rituals.

1246. That these were so many nations, of the families of Eber, may be seen from the state in which they lived at that period. In the most ancient time, as has been said before, nations were distinguished into families, and these into households. Each nation acknowledged one father, from whom it was named. As they were multiplied, the sons of the one father in like manner constituted households, families, and nations; and so on. So it was with these sons of Joktan, as we may see it was with the sons of Jacob, who afterward when multiplied constituted tribes, each one of which acknowledged one of the sons of Jacob, from whom it was named, as its father; and yet all taken together were from Jacob, and were called Jacob. Just so these nations were from Eber, and were called Hebrews.

1247. That by these nations are signified so many rituals is evident from this, that in the Word names never signify anything else than things; for in its internal sense the Word relates only to the Lord, to His Kingdom in the heavens and on earth, and consequently to the church and the things of the church. And so with these names. And as Joktan, a son of Eber, signifies the external worship of this new church, as was said before, so his sons can signify nothing else than the things of external worship, which are rituals, and so many kinds of rituals. But what these kinds of rituals are, cannot be told; because they have relation to the worship itself, and until this is known nothing

can be said about its rituals; nor would it be of any use to know them. Neither do the names recur in the Word, except Sheba, Ophir, and Havilah; and they are not of this stock. For the Sheba and Havilah elsewhere spoken of in the Word were of those who are called sons of Ham — as is evident at verse 7 of this chapter; and so with Ophir.

1248. Verse 30. *And their dwelling was from Mesha, as thou goest toward Sephar, the mountain of the east.* By this the extension of the worship is signified, even from truths of faith to the good of charity. "Mesha" signifies truth; "Sephar," good; and "the mountain of the east," charity.

1249. That this signifies the extension of the worship, even from truths of faith to the good of charity; and that Mesha signifies truth, and Sephar good, cannot indeed be confirmed from the Word, because no mention is made of Mesha and Sephar in the prophets. But yet it may be seen from its being the conclusion from what precedes, and especially from this, that "the mountain in the east" is the final thing which what goes before has in view, and "the mountain in the east," in the Word, signifies charity from the Lord — as will be shown in what follows — and from the fact that all things of the church have charity in view, as their finality or end. From all which it follows that Mesha signifies truth, or the end from which, and Sephar good, and so charity — which is the mountain of the east — or the end to which worship tends.

1250. That "the mountain of the east" signifies charity, even charity from the Lord, is seen from the signification of a mountain in the Word, as love to the Lord and charity toward the neighbor — as has been shown before (n. 795). And that the east signifies the Lord, and things celestial from Him, which are of love and charity, may also be seen above (n. 101), as well as from the following passages — in Exekiel: *The cherubims did lift up their wings. . . . And the glory of Jehovah went up from the*

midst of the city, and stood upon the mountain which is on the east side of the city (xi. 22, 23). Here the mountain which is on the east signifies nothing else than what is celestial, which is of love and charity; and that is of the Lord, for it is said that the glory of Jehovah stood thereon. Again: *He brought me to the gate, even the gate that looketh toward the east; and behold the glory of the God of Israel came from the way of the east* (xliii. 1, 2). The east here has a like signification. Again: *He brought me* 2
back the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. And Jehovah 1
said unto me, This gate shall be shut, it shall not be opened, neither shall any man enter in by it, but Jehovah, the God of Israel, shall enter in by it (xliv. 1, 2). Here likewise the east stands for what is celestial, which is of love; which is of the Lord alone. And again: *When the prince shall prepare a freewill offering, a burnt offering, and peace offerings, as a freewill offering unto Jehovah, one shall open for him the gate that looketh toward the east, and he shall prepare his burnt offering and his peace offerings, as he shall do on the Sabbath day* (xlvi. 12). Here too the east stands for the celestial, which is of love to the Lord. And in another place: *He brought me back* 3
unto the door of the house, and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east (xlvii. 1, 8). This is said of the New Jerusalem. The east stands for the Lord, and so for the celestial, which is of love. Waters are things spiritual. The same is signified in this passage by the mountain of the east. Moreover they who dwelt in Syria were called sons of the east — of which, by the Divine mercy of the Lord, hereafter.

1251. Verse 31. *These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.* "These are the sons of Shem" signify derivations of the internal worship which is Shem; "after their fami-

lies, after their tongues, in their lands, after their nations," signifies, according to the genius of each, in particular and in general; "after their families" is according to their differences in respect to charity; "after their tongues" is according to the differences in respect to faith; "in their lands," is in general relatively to the things that are of faith; "after their nations" is in general relatively to the things that are of charity.

1252. That these things are signified needs no further confirmation; for they are the same words which occur above (verse 20), and what is said there may be seen. The significations there, as well as of the families, tongues, lands, and nations here, have reference to the subjects of which the terms are predicated. There they are predicated of Ham, or of corrupt internal worship; but here of Shem, or true internal worship. Therefore the families and nations there relate to the morals, and tongues and lands to the opinions of a corrupt internal church; while here the families and nations relate to the charity, and tongues and countries to the faith, of a true internal church. Concerning the signification of nations and families, see what follows in this chapter.

1253. Verse 32. *These are the families of the sons of Noah, after their generations, in their nations.* "These are the families of the sons of Noah" signifies the worships of the Ancient Church in particular; "after their generations" signifies as they could be reformed; "in their nations" signifies the worships of that church in general.

1254. *These are the families of the sons of Noah.* That this signifies the worships of the Ancient Church in particular, is evident from the signification of a family, and families of the sons, as worship, and in fact the kinds of worship. The nations named in the preceding verses of this chapter signify nothing else than various worships of the Ancient Church; and therefore the families of

which the nations consisted must signify the same. In the internal sense no other families can be meant than of things spiritual and celestial.

1255. *After their generations.* That this signifies as they could be reformed, is evident from the signification of a generation, as reformation. While a man is being born again, or regenerated, by the Lord, each and everything that he receives anew is a generation. So here, where the subject is the Ancient Church, their generations signify as they could be reformed. As regards the reformations of the nations — they were not all in the same worship, nor in the same doctrine, for the reason that they were not all of the same genius, and were not all similarly educated and instructed from infancy. The principles which a man imbibes from infancy the Lord never breaks, but bends. If they are things that he esteems holy, and are such as are not contrary to Divine and natural order, but are in themselves indifferent, the Lord leaves them, and suffers him to remain in them. So it was with many things in the second Ancient Church — of which, by the Divine mercy of the Lord, hereafter.

1256. *In their nations.* That these nations signify the various worships of that church in general, is evident from what has been said before about nations, and from what follows.

1257. *And from these were the nations dispersed in the earth after the flood.* "From these were the nations dispersed in the earth" signifies that from them came all the worships of the church, as to things good and evil, which are signified by the nations. "After the flood" signifies from the beginning of the Ancient Church.

1258. *And from these were the nations dispersed in the earth.* That this signifies that from them came all the worships of the church, as to things good and evil, and that these are meant by the nations, is evident from the signification of nations. By a nation, as has been explained

before, are meant many families together. In the Most Ancient and in the Ancient Church, the many families which acknowledged one father constituted one nation. But as to nations signifying in the internal sense worships of the church, and this as to things good or evil in the worship, the case is this: as families and nations are viewed by angels, they have no conception of a nation, but only of the worship in it; for they regard all men according to their actual quality, or according to what they are. The quality or character of a man according to which he is regarded in heaven is his charity and faith. This any one may clearly apprehend if he considers that when he looks at any man, or any family, or nation, he thinks for the most part of what quality they are — every one from that which is dominant in himself at the time. The idea of their quality comes instantly to mind, and in himself he estimates them from that. Still more does the Lord; and from Him angels cannot but regard a man, a family, or a nation, according to their quality as to charity and faith. And hence it is that in the internal sense nothing else than the worship of the church is signified by nations, and this in respect to its quality, which is the good of charity, and the truth of faith therefrom. When the term nation occurs in the Word, angels do not dwell at all in the idea of a nation, according to the historical sense of the letter, but in the idea of the good and truth in the nation that is named.

1259. Further, as regards nations signifying things good and evil in worship, the case is this: in the most ancient times, as has been stated before, men lived distinguished into nations, families, and houses, in order that the church on earth might represent the kingdom of the Lord, wherein all are distinguished into societies, and societies into greater, and these again into still greater societies, and this according to differences of love and of faith, in general and in particular (see n. 684, 685). Thus they are likewise distinguished as into houses, families, and nations. And hence

in the Word houses, families, and nations, signify goods of love and thence of faith; and a distinction is there made, with exactness, between nations and people. A nation signifies good or evil, and a people truth or falsity, and this so constantly that it is never otherwise — as may be seen from the following passages. In Isaiah: *In that* 2 *day there shall be a root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek, and His resting place shall be a glory. . . . In that day the Lord shall set His hand again the second time to recover the remnant of His people, which shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah* (xi. 10–12). Here peoples stand for the truths, and nations for the goods, of the church; and manifestly a distinction is made between them. The subject is here the kingdom of the Lord, and the church, and in a universal sense every regenerate man. The signification of the names is as stated above; and by Israel is signified the spiritual things of the church, and by Judah its celestial things. Again: *The people that walked in darkness have seen a great light. . . . Thou hast multiplied the nation, Thou hast increased their joy* (ix. 2, 3). The people here stand for truths, and therefore are said to walk in darkness and to see light; the nation stands for goods. And again: 3 *What then shall one answer the messengers of the nation? That Jehovah hath founded Zion, and in her shall the afflicted of His people take refuge* (xiv. 32). Here likewise the nation stands for good, and people for truth. And again: *Jehovah of Hosts will destroy in this mountain the face of the covering that is cast over all peoples, and the veil that is spread over all nations* (xxv. 7). Here a new church is spoken of, or the church of the nations; peoples stand for its truths, and nations for its goods. Again:

Open ye the gates, that the just nation which keepeth faithfulness may enter in (xxvi. 2) — where nation manifestly stands for goods. Again: *All the nations shall be gathered together, and the peoples shall be assembled* (xliii. 9). This also is said of the church of the nations, nations standing for its goods and peoples for its truths. And because they are distinct from each other, both are mentioned, otherwise it would be a vain repetition. Again: *Thus saith the Lord Jehovih, Behold, I will lift up Mine hand to the nations, and set up My ensign to the peoples; and they shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulders* (xlix. 22). This is said of the kingdom of the Lord, and the nations in like manner stand for goods, and
4 the peoples for truths. Again: *Thou shalt break forth on the right hand and on the left, and thy seed shall possess the nations, and shall inhabit the desolate cities* (liv. 3). This is said of the kingdom of the Lord and of the church, which is called the church of the nations. That the nations stand for goods of charity, or what is the same for those in whom are goods of charity, is evident from its being said that the seed, or faith, shall inherit them. Cities stand for truths. Again: *Behold I have given Him for a witness to the peoples, a prince and lawgiver to the peoples. Behold, thou shalt call a nation that thou knewest not, and a nation that knew not thee shall run unto thee* (lv. 4, 5). This is said of the kingdom of the Lord; peoples stand for truths, nations for goods. In the church those who are indued with the good of charity are nations, and those who are indued with truths of faith are peoples; for goods and truths are predicated according to the subjects in which they are. Again: *And nations shall come to thy light, and kings to the brightness of thy rising. . . . Then thou shalt see and flow together, and thine heart shall tremble and be enlarged; because the abundance of the sea shall be turned unto thee, the host of the nations shall come unto thee* (lx. 3, 5). This is said of the kingdom of the Lord and of the church of the nations.

Nations here stand for goods, kings, who are of peoples, for truths. In Zephaniah: *The residue of My people shall* 5
spoil them, and the remnant of My nation shall inherit them (ii. 9). In Zechariah: *Many peoples and strong nations shall come to seek Jehovah of Hosts in Jerusalem* (viii. 22). Jerusalem stands for the kingdom of the Lord and for the church, peoples for those who are in truths of faith, nations for those who are in the good of charity; therefore they are mentioned separately. In David: *Thou wilt deliver Me from the strivings of the people, thou wilt place Me at the head of the nations. A people whom I have not known shall serve Me* (Ps. xviii. 43). Here likewise the people stand for those who are in truths, and the nations for those who are in good. They are both mentioned because they constitute the man of the church. Again: *O let the nations be glad and sing for joy: for Thou shalt judge the peoples with equity, and lead the nations upon earth. Let the peoples praise Thee, O God; let all the peoples praise Thee* (lxvii. 4, 5). Here peoples manifestly stand for those who are in truths of faith, and nations for those who are in the good of charity. In Moses: *Remember the days of eternity,* 6
consider the years of generation and generation. Ask thy father, and he will show thee; thine elders, and they will tell thee. When the Most High gave to the nations their inheritance, when He separated the sons of man, He set the bounds of the peoples according to the number of the sons of Israel (Deut. xxxii. 7, 8). This is said of the Most Ancient Church, and of the Ancient Churches, which are the days of eternity, and the years of generation and generation; and in those churches they who were in the good of charity were called nations, to whom an inheritance was given; and those who were in truths of faith from charity were called sons of man, and afterward peoples. It was because the goods of the church are signified by nations, and its truths by peoples, that it was said concerning Esau and Jacob, while they were yet in the womb — *Two nations are in thy*

womb, and two peoples shall be separated even from thy bowels (Gen. xxv. 23). From these passages it may now be seen what the church of the nations is, in its proper sense. The Most Ancient Church was a true church of the
7 nations, and after that the Ancient Church. Because those who are in charity are called nations, and those who are in faith peoples, the priesthood of the Lord is predicated of nations — because of things celestial, which are goods — and His kingdom of peoples — because of spiritual things, which are truths. This was also represented in the Jewish Church. Before they had kings there they were a nation; but after they took kings they became a people.

1260. Because in the Most Ancient and in the Ancient Church nations signified goods, or good men, therefore in the opposite sense they also signify evils, or evil men. In like manner peoples, because they signified truths, in the opposite sense also signified falsities. For in a depraved church good is turned into evil, and truth into falsity. Hence the signification of nations and peoples in this sense in many places in the Word — as in Isaiah xiii. 4; xiv. 6; xviii. 2, 7; xxx. 28; xxxiv. 1, 2: Ezek. xx. 32: and in many other places.

1261. As the nations signified goods, so also did the families; for each nation consisted of families. Likewise a house, for each family was of several houses. Respecting a house see above (n. 710). But families signify goods when predicated of nations, and truths when predicated of peoples — as in David: *All the families of the nations shall bow themselves down before thee; for the kingdom is Jehovah's, and He is the ruler over the nations* (Ps. xxii. 27, 28). Again: *Give unto Jehovah, ye families of the peoples, give unto Jehovah glory and strength* (xcvi. 7). In this and in the preceding verse of this chapter, families are predicated of goods, because they were families of the nations.

1262. Furthermore it may now be seen that by the earth is also signified here the church; for when land is named,

there cannot but be a perception of the nation or people there; and when a nation or people is perceived, there must be a conception of their quality. Hence by the earth nothing else is signified than the church — as has been shown before (n. 662, 1066).

1263. That after the flood signifies from the beginning of the Ancient Church, is evident from the flood's being the end of the Most Ancient Church and the beginning of the Ancient — as was shown before (n. 705, 739, 790).

1264. From all this it may now be seen that although in this chapter mere names of nations and families occur, yet it contains, in general, not only all the differences of worship, as to goods of charity and truths of faith, that were in the Ancient Church, but also all that are in any church; yea, more things than ever a man can believe. Such is the Word of the Lord.

THE ANTEDILUVIANS WHO PERISHED.

1265. At some elevation above the head there were many who were flowing into my thoughts and holding them bound, as it were, so that I was very much in obscurity. They pressed heavily upon me. The spirits about me were likewise held as it were bound by them, so that they could scarcely think except what flowed from them, and this to their indignation. It was said that they were of those who lived before the flood; but not of those that were called Nephilim and who perished, for they were not so strongly persuasive.

1266. The antediluvians who perished are in a certain hell beneath the heel of the left foot. There is a kind of cloud rock with which they are covered, that bursts forth from their dreadful fantasies and persuasions; and by which they are separated from the other hells, and kept away from the world of spirits. They are in a continual effort to rise

out of it, but cannot get beyond the endeavor. For they are of such a nature that if they should come into the world of spirits, with their dreadful fantasies and the exhalations and venom of their persuasions, they would take away from all spirits with whom they met, except the good, the faculty of thinking. And if the Lord had not, by His coming into the flesh, liberated the world of spirits from this nefarious crowd, the human race would have perished; for no spirit could have been with man, and yet if spirits and angels are not with him he cannot live a moment.

1267. Those of them who obstinately try to emerge from that hell, are cruelly treated by their companions; for they have a deadly hatred against every one, even against their companions. Their greatest enjoyment consists in one holding another subject to himself, and cutting him as if to pieces. Those who more resolutely persist in the endeavor to force their way out, are sent down still deeper under the cloud rock. For it is an innate, mad eagerness to destroy every one, that leads them on; and hence their efforts to emerge. For they roll those whom they meet in a cloth, so that they may carry them away captive and throw them into, as appears to them, a kind of sea; or otherwise ill treat them.

1268. I was led well guarded toward that cloud rock. To be led to such spirits is not to be led from place to place, but is effected through intermediate societies of spirits and angels, the man remaining in the same place; and yet it appears to him as a letting down. As I came near the rock, on the way I was met with cold, which affected the lower region of the back. From there I talked with them about their persuasions, and about what they had believed in the life of the body respecting the Lord. They answered that they had thought much about God, but persuaded themselves that there was no God, but that men were gods, and so believed themselves to be gods; and in these persuasions they confirmed themselves

from dreams. Their fantasies against the Lord will be spoken of below.

1269. That I might still better know what kind of men they were, it was permitted by the Lord that some of them should come up into the world of spirits. Before this took place a beautiful boy appeared, clothed in shining white raiment; afterward, in an open doorway, another boy in green raiment; and then two maidservants with a white head dress. But what these signified was not disclosed to me.

1270. Presently some were let out of that hell; but the Lord made such disposition through intermediate spirits and angels, that they could do me no harm. Out of that deep they came forward, and appeared to themselves to be making way toward the front, through caverns as it were in the rock, and so upward. At length they appeared above on the left, that from there, and so from a distance, they might flow into me. I was told that they were permitted to flow into the right part of the head, but not into the left; and from the right part of the head into the left side of the chest. They were not permitted to flow at all into the left part of the head; for if that occurred I should be destroyed, because they would then flow in with their persuasions, which are fearful and deadly. But if they flowed into the right part of the head, and thence into the left of the chest, it would be through lusts. Thus it is with influx. Such are their persuasions that they extinguish every truth 2
and good, so that those into whom they flow can perceive nothing whatever, and then cannot think. For that reason spirits were removed. When they began to flow in I fell asleep. Then while I slept they flowed in by their lusts; and with such violence that if awake I could not have resisted them. In my sleep I was sensible of their vehemence, which I cannot describe, save that I remembered afterward that they tried to kill me, by their suffocating breath. It was like a terrible nightmare. But then I awoke

and saw that they were near me; and when they perceived that I was awake they fled to their own place above, and
3 from thence flowed in. When they were there they appeared to me as if they were being rolled up in a cloth, such as was spoken of before (n. 964). I thought they were being rolled, but it was others, whom they were rolling up. This is effected by fantasies; but yet the spirits against whom they thus work by fantasies know not but that they are being rolled up. It appeared as if these whom they thus rolled up tumbled down a certain slope of the rock. But they that were rolled up were released and set at liberty. They were spirits who were unwilling to withdraw, who were thus preserved by the Lord; otherwise they would have been suffocated — although they would have revived again, but after great suffering. The spirits from that hell then went back by the slope of the rock. From there was heard a sound of boring, as if there were many great borers; and it was perceived that it was from their cruel fantasies against the Lord that the sound came. Afterward they were cast down through dark caverns into their hell beneath the cloud rock. While they were in the world of spirits the character of the sphere there was changed.

1271. Afterward there were certain crafty spirits who wished that these might emerge, and inspired them to say that they were of no account, so that they might steal out. Then a tumult was heard in that hell, as of a great turbulent uprising. It was a commotion among those who desired to force their way out. And it was therefore permitted again that some of them should come out, and be seen in the same place where the former were. From there, aided by those crafty genii, they attempted to pour into me their deadly persuasive influence, but in vain, because I was protected by the Lord. Yet I perceived manifestly that their persuasive influence was suffocating. They believed themselves to be all-powerful, and able to take away the life of every one. And because they believed themselves all-

powerful, it was only a little child that drove them away, at whose presence they reeled so that they cried out that they were in anguish — and this so sorely that they betook themselves to supplications. The crafty spirits also were punished, first being almost suffocated by them, and then closely bound together — to make them desist from such doings; but after a time they were set free.

1272. It was afterward shown me how their women were dressed. They wore upon the head a round, black hat, projecting turret-like in front, and had a small face. The men were rough and hairy. It was shown me also how they gloried in the multitude of their children; and that they had their children with them wherever they went, who walked before them in a curved line. But it was said to them that brutes also, even the worst, all have a love for their young; and that this is no evidence that there is anything good in them. But if they had loved children, not from their love of themselves and their own glory, but that human society might be augmented, for the common good, and yet more that heaven might thereby be multiplied, and so, for the sake of the kingdom of the Lord, then the love for children would have been genuine.

CHAPTER ELEVENTH.

SITUATION OF THE GREATEST MAN, AND PLACE AND DISTANCE IN THE OTHER LIFE.

1273. Souls newly arrived from the world, when about to leave the company of spiritual angels, to go among spirits, and so at length to come into the society in which they were while they lived in the body, are led about by angels to many mansions, that is, societies, which are distinct, and yet conjoined with others. Now they are received, and now they are taken away to other societies, and this for an indefinite time, until they come to the society that they were in while they lived in the body; and there they remain. From this point there is a new beginning of their life. If the man is a dissembler, a hypocrite, or deceitful, who can assume a fictitious state and a seeming angelic disposition, he is sometimes received by good spirits; but after a little while is dissociated, and then wanders about, without the angels, and begs to be received, but is rejected and sometimes punished, and at length is carried down amongst the infernals. Those who out of vastation are taken up among angels, also change societies; and when they pass from one society to another they are dismissed with courtesy and kindness — and this until they come into the angelic society which accords with the distinctive quality of their charity, piety, probity, and genuine courtesy. I in like manner was led through such mansions, and those who dwelt there talked with me, that I might know how it was with them. It was given me then to reflect on the changes of place, and to see that they were nothing else than changes of state, my body remaining in the same place.

1274. Among the marvellous things in the other life are — First, the fact that societies of spirits and angels appear distinct from one another as to situation, although places and distances in that life are nothing else than differences of state. Second, that the situation and distances have relation to the human body, so that those who are on the right appear on the right whichever way the body is turned; and similarly with those who are on the left, and in other directions. Third, that no spirits or angels are at so great a distance away that they cannot be seen; and yet no more come into view than so many as the Lord permits. Fourth, that spirits of whom others are thinking — for example, such as were in some manner known to them in the life of the body — when the Lord permits it, are present in a moment, and so closely that they are present to the hearing, to the touch, or at but a little distance, though they may have been thousands of miles away, or even among the stars. The reason is that distance of place is of no effect in the other life. Fifth, that with the angels there is no idea of time. These things are so in the world of spirits, and still more completely so in heaven. What are they not then before the Lord, to Whom each and all cannot but be most present and under His view and providence! These things seem incredible, but yet they are true.

1275. I was in a society where there was tranquillity, or a society of those whose state was tranquil, approximating in a measure to the state of peace; but it was not peace. I spoke there of the state of infants; and also of place, saying that change of place and distance is only an appearance, according to the state of each one and his change of state. When I was translated thither the spirits around me appeared to be removed, and to be seen below me; and yet it was given me to hear them talking.

1276. As regards the situation in which spirits in the world of spirits and angels of heaven are — at the right of the Lord are angels, on the left are evil spirits, in front are

those of a middle kind, at the back are the malignant, above the head are those of a lofty spirit who aspire to high things, under the feet are hells which correspond to those that are on high. Thus all are in their situation in relation to the Lord; in all directions and at all altitudes, in a horizontal plane and in a vertical, and in every oblique direction. Their situation is constant, and does not change to eternity. The heavens there constitute as it were one man, which is therefore called the Greatest Man; to which all things that are in a man correspond. Of this correspondence, by the Divine Mercy of the Lord, we shall speak hereafter. It comes from this that there is a like situation of all things around each angel; and with each man to whom heaven is opened by the Lord. The presence of the Lord carries this with it. It would not be so if the Lord were not omnipresent in heaven.

1277. And so it is with men, as to their souls, which are constantly bound to some society of spirits and angels. They too have a situation in the kingdom of the Lord according to the nature of their life and according to their state. And it does not matter at all that they are distant on earth, even though it were many thousands of miles, they can yet be together in the same society — those who live in charity in an angelic society, and those who live in hatred and such evils in an infernal society. It likewise matters not at all that many are together in one place on earth, they are yet all distinct according to the nature of their life and their states, and each one may be in a different society. Men who are distant some hundreds or thousands of miles, when they appear to the internal sense are so near that some of them may touch, according to their situation. Thus if there were many on earth whose spiritual sight was opened, they might be together and converse together, though one was in India and another in Europe — which also has been shown me. Thus are all men and every man on earth most present to the Lord, and under His view and providence.

1278. A continuation of the subject of situation, place, distance, and time, in the other life, may be seen at the end of this chapter.

CHAPTER XI.

1. And the whole earth was of one lip, and of one words.
2. And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there.
3. And they said one to another, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for clay.
4. And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.
5. And Jehovah came down to see the city and the tower which the sons of man builded.
6. And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them of all which they have thought to do.
7. Come, let us go down, and there confound their lip, that they hear not one another's lip.
8. And Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city.
9. Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth.
10. These are the generations of Shem: Shem was a son of a hundred years, and begat Arpachshad, two years after the flood.
11. And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.

12. And Arpachshad lived five and thirty years, and begat Shelah.

13. And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.

14. And Shelah lived thirty years, and begat Eber.

15. And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.

16. And Eber lived four and thirty years, and begat Peleg.

17. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.

18. And Peleg lived thirty years, and begat Reu.

19. And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.

20. And Reu lived two and thirty years, and begat Serug.

21. And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters.

22. And Serug lived thirty years, and begat Nahor.

23. And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.

24. And Nahor lived nine and twenty years, and begat Terah.

25. And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.

26. And Terah lived seventy years, and begat Abram, Nahor, and Haran.

27. And these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28. And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.

29. And Abram and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30. And Sarai was barren, she had no child.

31. And Terah took Abram his son; and Lot the son of Haran, his son's son; and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there.

32. And the days of Terah were two hundred and five years; and Terah died in Haran.

CONTENTS.

1279. The first Ancient Church is treated of, which was after the flood — from verse 1 to 9.

1280. Its first state, that all had one doctrine — verse 1; its second state, that it began to decline — verse 2; its third, that the falsities of lusts began to reign — verse 3; its fourth, that men began to rule by means of Divine worship — verse 4; that the state of the church was therefore changed — verses 5 and 6; so that none had the good of faith — verses 7 to 9.

1281. The second Ancient Church is treated of, which was named after Eber, and its derivation and state, which finally ended in idolatry — verses 10 to 26.

1282. The origin of a third Ancient Church is treated of, which from being idolatrous became representative — verses 27 to 32.

INTERNAL SENSE.

1283. The Ancient Church in general is now treated of, and it is shown that in process of time its internal worship was falsified and adulterated; and hence, its external worship also, for external worship is in accordance with the internal. The falsification and adulteration of internal worship here is Babel. That thus far — except what is said about Eber — the historical incidents were not real but composed, may be further seen from what is here said about the Babylonish tower — that men undertook to build

a tower whose top should be in heaven, that their lips were confounded so that one should not hear the lip of another, and that Jehovah thus confounded them; and also from its being said that this was the origin of Babel, whereas in the preceding chapter (verse 10) it is said that Babel was built by Nimrod. It is also evident from all this that Babel does not signify a city, but a certain thing; and that is a worship whose interiors are profane, while its externals appear holy.

1284. Verse 1. *And the whole earth was of one lip, and of one words.* "And the whole earth was of one lip" signifies that everywhere, in general, there was one doctrine; a lip is doctrine; the earth is the church; "and of one words" signifies that in particular there was one doctrine.

1285. *The whole earth was of one lip.* That this signifies that everywhere, in general, there was one doctrine, is evident from the signification of lips in the Word — of which in what presently follows. In this verse, and by these few words, is described the state of the Ancient Church as it had been, that it had in general one doctrine; but in the following verse is described how it began to be falsified and adulterated; and from that to the ninth verse how it became altogether perverted, so that it had no longer internal worship. Then a second Ancient Church is treated of, begun by Eber; and at length a third, which was the beginning of the Jewish Church. For there were
2 three churches in succession after the flood. As regards the first Ancient Church, that although it was so widely spread over the earth it was still "of one lip and of one words," that is, of one doctrine in general and in particular, when yet its worship both internal and external was everywhere different — as shown in the preceding chapter, where by each nation there named a different doctrinal and ritual were signified — the case is this. In heaven there are innumerable societies, and all different, and yet they are one,

for they are all led as one by the Lord — respecting which see what has been said before (n. 457, 551, 684, 685, 690). And it is as with a man, in whom, though there are so many viscera and so many little viscera within the viscera, organs, and members, each one of which acts in a different way from another, yet they are all and each governed as one, by the one soul. Or as with the body, wherein the activities of its powers and motions are different, yet all are governed by one motion of the heart and one motion of the lungs, and make one. That these can thus act as one is from the fact that in heaven there is one only influx, which is received by every individual according to his peculiar quality, and which is an influx of affections from the Lord, His mercy and life; and notwithstanding that the influx is only one, yet all things as one obey and follow, and this through the mutual love in which they are who are in heaven. So it was with the first Ancient Church. Not- 3
withstanding that there were as many kinds of worship in general, internal and external, as there were nations, and as many kinds in particular as there were families in the nations, and as many individually as there were men in the church, yet they were all "of one lip and of one words"; that is, they had all one doctrine, in general and in particular. There is one doctrine when all are in mutual love or charity. Mutual love and charity make them one, although various, for they make one out of the variety. And all, how many soever they are, though myriads of myriads, if they are in charity or mutual love, have one end — that is, the common good, the kingdom of the Lord, and the Lord Himself. The varieties in matters of doctrine and of worship are as the varieties of the senses and of the viscera in a man, as was said, which contribute to the perfection of the whole. For then, through charity, the Lord flows in and operates in divers ways, according to the peculiar nature of each one; and thus disposes each and all in order, on earth as in heaven. And then the will

of the Lord is done, as He Himself teaches, on earth as in the heavens.

1286. That a lip signifies doctrine is seen from the following places in the Word — in Isaiah: The seraphim cried and said, *Holy, holy, holy, Jehovah of Hosts. . . .* And the prophet said, *Woe is me! for I am cut off, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, Jehovah of Hosts. Then flew one of the seraphim unto me . . . and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged* (vi. 3, 5–7). Lips here stand for interior things of man, and so for internal worship, from which is adoration, as is represented here with the prophet. That his lips were touched, and that thus his iniquity was taken away and his sin purged, any one may see was a representative of interior things that are signified by the
2 lips, which are things of charity and its doctrine. Again: *Jehovah shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked* (xi. 4). In the internal sense it does not mean that Jehovah smites with the rod of His mouth, and slays the wicked with the breath of His lips, but that a wicked man does this to himself; the breath of the lips is doctrine, which with the wicked is false. Again: *I create the fruit of the lips: Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I heal him* (lvii. 19). The fruit
3 of the lips stands for doctrine. In Ezekiel: *Son of man, go, get thee unto the house of Israel, and speak with My words unto them. For thou art not sent to a people deep of lip and heavy of tongue, but to the house of Israel; not to many peoples deep of lip and heavy of tongue, whose words thou canst not understand. Surely if I sent thee to them, they would hearken unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto Me: for all the house of Israel are of an hard fore-*

head, and of a stiff heart (iii. 4–7). Deep of lip is predicated of the nations which though in falsity of doctrine were yet in charity, and are therefore said to hearken; but they that are not in charity, are said to be of an hard forehead, and a stiff heart. In Zephaniah: *Then will I turn* 4
to the peoples with a clean lip, that they may all call upon the name of Jehovah, to serve Him with one shoulder (iii. 9). A clean lip manifestly stands for doctrine. In Malachi: *The law of truth was in his mouth, and perversity was not found in his lips. . . . For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of Hosts* (ii. 6, 7). This is said of Levi, by whom the Lord is represented; lips stand for doctrine from charity. In David: *Who have said, With our tongue will we prevail; our lips are with us* (Ps. xii. 4). Here lips stand for falsities. Again: *My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with lips of songs* (lxiii. 5). In Isaiah: *In that day there shall be five cities in the land of Egypt speaking with the lip of Caanan, and swearing to Jehovah of Hosts* (xix. 18). Lip stands for doctrine.

1287. That the earth signifies the church has been shown before (n. 662, 1066).

1288. *And of one words.* That this signifies that in particular there was one doctrine is evident from what has been said before; for a lip signifies doctrine in general, as was shown, and words signify doctrine in particular, or particulars of doctrine. For the particulars make no difference, as was said, if only they look to one end, which is to love the Lord above all things and the neighbor as one's self; for then they are particulars of the generals of doctrine. That a word signifies all doctrine concerning 2
charity and faith therefrom, and that words signify things which are of doctrine, is evident in David: *I will give thanks unto Thee with uprightness of heart, when I learn the judgments of Thy justice. I will observe Thy statutes.*

. . . *Wherewithal shall a young man cleanse his way? By taking heed according to Thy word. With my whole heart have I sought Thee: O let me not wander from Thy commandments. Thy word have I laid up in mine heart, that I might not sin against Thee. Blessed art Thou, O Jehovah; teach me Thy statutes. With my lips have I declared all the judgments of Thy mouth. I have rejoiced in the way of Thy testimonies. . . . I meditate in Thy precepts, and have respect unto Thy ways. I delight in Thy statutes; I do not forget Thy word* (Ps. cxix. 7–16). Word here stands for doctrine in general. It is clear that commandments, judgments, testimonies, precepts, statutes, way, and lips, here are distinct; and that they all are things of the Word, or of doctrine. And everywhere else in the
3 Word they signify things that are distinct. Again: *A song of love. My heart overfloweth with a goodly word. . . . My tongue is the pen of a ready writer. Thou art fairer than the sons of man; grace is poured upon thy lips. . . . Ride upon the word of truth, and of the gentleness of justice. Thy right hand shall teach thee wonderful things* (Ps. xlv. 1, 2, 4). To ride upon the word of truth and of the gentleness of justice, is to teach the doctrine of truth and good. Here, as elsewhere in the Word, the terms word, lip, and tongue signify distinct things; that they are things of doctrine concerning charity is evident, because it is called a song of loves. Of this doctrine is predicated fairness above the sons of man, grace of lips, and a right hand
4 that teacheth wonderful things. In Isaiah: *Jehovah sent a word into Jacob, and it hath lighted upon Israel* (ix. 8). A word stands for a doctrine of worship, internal and external; Jacob here stands for external worship, and Israel for internal. In Matthew: *Jesus said, It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God* (iv. 4). Again: *When any one heareth the word of the Kingdom and heedeth it not, the evil one cometh and snatcheth away that which hath been*

sown in his heart (xiii. 19) — see also about the word in the same chapter, verses 20–23. Again: *Heaven and earth shall pass away, but My words shall not pass away* (xxiv. 35). In these passages word stands for the doctrine of the Lord, and words for the things that are of His doctrine. Because words stand for all things of doctrine, the commandments of the Decalogue were called words in Moses: *Jehovah wrote upon the tables the words of the covenant, the ten words* (Exod. xxxiv. 28). Again: *He declared unto you His covenant, which He commanded you to perform, the ten words; and He wrote them upon two tables of stone* (Deut. iv. 13; x. 4). *Take heed to thyself, and keep thy soul diligently, lest thou forget the words that thine eyes have seen* (iv. 9) — besides other places.

1289. Verse 2. *And it came to pass when they journeyed from the east, that they found a valley in the land of Shinar, and they dwelt there.* "When they journeyed from the east" signifies when they went back from charity; the east is charity from the Lord; "that they found a valley in the land of Shinar" signifies that their worship became more impure and profane; "and they dwelt there" signifies their life.

1290. *When they journeycd from the east.* That this signifies when they went back from charity, is evident from the signification of journeying and from the signification of the east in the Word. That journeying here is going back, is evident from its being predicated concerning charity, which is the east from whence they journeyed.

1291. That the east is charity from the Lord is evident from what has been shown before (n. 101, 1250).

1292. *That they found a valley in the land of Shinar.* That this signifies that their worship became more impure and profane, is evident from the signification of a valley and from that of the land of Shinar. Mountains in the Word signify love or charity, because these are the highest or, what is the same, the inmost things in worship, as has

been shown before (n. 795). Hence a valley signifies what is lower than mountains, or what is inferior, in other words exterior, in worship; and the land of Shinar signifies external worship wherein is what is profane, as was shown before (n. 1183). And so in this passage, their finding a valley in the land of Shinar signifies that their worship
2 became more impure and profane. In the first verse it is said of the church that it was of one lip and of one words, or that it had one doctrine, in general and in particular. But in this verse the decline of the church is treated of when it is said that they journeyed from the east, that is, began to recede from charity; for in so far as the church, or a man of the church, recedes from charity, his worship recedes from what is holy, or in so far his worship approaches what is impure and profane. That their finding a valley in the land of Shinar signifies the decline of the church or of worship to what is profane, is because a valley is a low place between mountains, by which are signified the holy things of love or of charity in worship, as was said. This may also be seen from the signification of a valley in the Word, where valleys are designated, in the original language, by certain terms which signify, when used in that sense, what is more or less profane in worship.
3 That valleys have such a signification is evident in Isaiah: *The burden of the valley of vision. . . . For it is a day of discomfiture, and of treading down, and of perplexity, from the Lord Jehovih of Hosts, in the valley of vision* (xxii. 1, 5). The valley of vision stands for fantasies and reasonings, whereby worship is falsified and at length profaned. In Jeremiah: *How sayest thou I am not defiled, I have not gone after the Baalim? see thy way in the valley* (ii. 23). Valley stands for impure worship. Again: *They have built the high places of Topheth, which is in the valley of the son of Hinnom . . . wherefore, behold, the days come, saith Jehovah, that it shall no more be called Topheth, nor The valley of the son of Hinnom, but The valley of Slaughter*

(vii. 31, 32; xix. 6). The valley of Hinnom stands for hell, and for the profanation of truth and good. In Ezekiel: 4 *Thus saith the Lord Jehovih to the mountains and to the hills, to the watercourses and to the valleys, Behold I, even I will bring a sword upon you, and I will destroy your high places* (vi. 3). Again: *I will give unto Gog a place there for burial in Israel, the valley of them that pass through toward the east of the sea . . . and they shall call it, The valley of the multitude of Gog* (xxxix. 11, 15). This is said of worship in externals. A valley stands for such worship. But when the worship is not yet become so profane, that is expressed by the term, a valley, as in this verse. So in Isaiah: *I will open rivers upon the hillsides, and fountains in the midst of the valleys; I will make the wilderness a pool of waters, and the dry land springs of waters* (xli. 18). This is said of those who are in ignorance, or without knowledges of faith and charity, and yet are in charity. Valleys here stand for these. In like manner the valley in Ezekiel (xxxvii. 1).

1293. *And they dwelt there.* That this signifies life from such worship may be seen from the signification of dwelling, in the Word, as living. The word dwell frequently occurs both in the prophetic and in the historic parts of the Word, and in the internal sense it usually signifies to live. The reason is that the most ancient people dwelt in tents, and held their most holy worship there; and therefore tents in the Word signify what is holy in worship, as was shown above (n. 414). And as tents signify the holy in worship, dwelling also, in a good sense, signifies living or life. In like manner, because the most ancient people journeyed with their tents, journeying in the internal sense of the Word signifies the habits and course of life.

1294. Verse 3. *And they said one to another, Come, let us make bricks, and let us burn them to a burning. And they had brick for stone, and bitumen had they for clay.* "And they said one to another" signifies that it was be-

gun; "Come, let us make bricks" signifies falsities which they fashioned for themselves; "and let us burn them to a burning" signifies evils from the love of self. "And they had brick for stone" signifies that they had falsity instead of truth; "and bitumen had they for clay" signifies that they had the evil of lust instead of good.

1295. *And they said one to another.* That this signifies that it was begun, or that they began, follows from the series. In this verse the third state of the church is treated of, when falsities began to reign, and falsities too from lusts. There are two beginnings of falsities, one from ignorance of truth, another from lusts. Falsity from ignorance of truth is not so pernicious as falsity from lusts. For the falsity of ignorance arises either from one's having been so instructed from childhood, or from his having been diverted by various occupations so that he has not examined whether a thing be true, or from his not having much faculty of judging of truth and falsity. Falsities from these causes do not effect much harm, if only a man has not much confirmed and thus persuaded himself, being incited by a certain lust to defend the falsities. For in this way he makes the cloud of ignorance dense, and turns it into
2 darkness so that he cannot see the truth. But falsity of lusts is when lust, or love of self and the world, is the origin of the falsity. As when one seizes upon some point of doctrine and professes it in order to captivate minds and lead them, and explains or perverts the doctrine in favor of himself, and confirms it both by reasonings from external knowledges, and by the literal sense of the Word. Worship therefrom is profane, however holy it may outwardly appear; for within, it is not worship of the Lord but worship of self. And such a man does not acknowledge anything as true except as he can explain it so as to favor himself. Such worship is what is signified by Babel. But it is different with those who have been born and brought up in such worship, and do not know that it is

false, and who live in charity. In their ignorance there is innocence, and in their worship there is good from charity. Profaneness in worship is not predicated so much of the worship itself, as of the quality of him who is in the worship.

1296. *Come, let us make bricks.* That this signifies falsities which they fashioned for themselves, is evident from the signification of brick. In the Word, stone signifies truth, and therefore brick because it is made by man signifies falsity; for brick is artificial stone. That brick has this signification may be further seen from the following passages — in Isaiah: *I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts . . . sacrificing in gardens, and burning incense upon bricks* (lxv. 2, 3). Burning incense upon bricks stands for worship from things fabricated and false; and therefore they are said to walk after their own thoughts. Again: *Ephraim and the inhabitant of Samaria, that say in elation and pride of heart, The bricks are fallen, but we will build with hewn stone* (ix. 9, 10). Ephraim stands for a man of understanding who falls into perversities, and calls or makes to be true things that are false, or bricks. Hewn stone stands for what is fabricated. In Nahum: *Draw thee water for the siege, strengthen thy fortresses, go into the mud and tread the clay, make strong the brickkiln. There shall the fire devour thee, and the sword shall cut thee off* (iii. 14, 15). Here to tread the clay stands for falsities, to make strong the brickkiln stands for worship therefrom, the fire is the punishment of lusts, the sword is the punishment of falsities. In Ezekiel: *Take thee a brick, and lay it before thee, and portray upon it a city, even Jerusalem* (iv. 1). And there he was commanded to besiege it, in which prophetic incident is involved that its worship was falsified. That brick signifies falsity may be still further seen from the signification of stone, as truth — of which in what presently follows.

1297. *And let us burn them to a burning.* That this signifies evils from the love of self, is seen from the signification of burn, burning, fire, sulphur, and bitumen, in the Word; which are predicated of lusts, especially of those that are come of the love of self — as in Isaiah: *Our holy and our beautiful house, where our fathers praised Thee, is burned with fire; and all our pleasant things are laid waste* (lxiv. 11). Again: *Conceive chaff, bring forth stubble: your breath is a fire that shall devour you. And the peoples shall be as the burnings of lime; as thorns cut down that are burned in the fire* (xxxiii. 11, 12) — besides many other places. Burning and fire are predicated of lusts because they are similar.

1298. *And they had brick for stone.* That this signifies that they had falsity in place of truth is seen from the signification of brick, just now shown to be falsity, and from the signification of stone, which in a wide sense is truth — of which above (n. 643). Stones signify truth for the reason that the boundaries of the most ancient people were marked by stones, and that they set up stones in testimony that the truth was thus or so — as is evident from the stone that Jacob set for a pillar (Gen. xxviii. 22; xxxv. 14), and from the pillar of stones between Laban and Jacob (Gen. xxxi. 46, 47, 52), and the altar built by the sons of Reuben, Gad, and Manasseh, by the Jordan, as a witness (Josh. xxii. 10, 28, 34). Therefore truths are signified by stones in the Word; insomuch that not only by the stones of the altar, but also by the precious stones upon the shoulders of Aaron's ephod and upon the breastplate of judgment, holy truths were signified, which are of love.

2 As regards the altar — when the worship of sacrifices upon altars began, the altar signified the representative worship of the Lord in general; but the stones themselves represented the holy truths of that worship. For that reason it was commanded that the altar should be built of whole stones, not hewn, and it was forbidden that any iron should

be lifted upon them (Deut. xxvii. 5–7 : Josh. viii. 31) ; for the reason that hewn stones, and stones on which iron has been used, signified what was artificial, and thus what was fictitious in worship ; that is, what is of man's own or of the figment of his thought and heart. This was to profane worship, as is plainly said in Exodus (xx. 25). For the same reason iron was not used upon the stones of the temple (1 Kings vi. 7). That the precious stones upon the 3
shoulders of Aaron's ephod, and in the breastplate of judgment, likewise signified holy truths, has been shown before (n. 114). It is also evident in Isaiah : *Behold I will set thy stones in carbuncle, and lay thy foundation in sapphires, and will put rubies for thy suns* (*windows*), *and thy gates of carbuncles* (*gem-stones*), *and all thy border of pleasant stones. And all thy sons shall be taught of Jehovah, and great shall be the peace of thy sons* (liv. 11–13). The stones here named stand for holy truths, and therefore it is said all thy sons shall be taught of Jehovah. And hence it is said in John that the foundations of the wall of the city, the holy Jerusalem, were adorned with every precious stone, and the stones are named (Apoc. xxi. 19, 20). The holy Jerusalem stands for the kingdom of the Lord in heaven and on earth, the foundations of which are holy truths. Likewise the tables of stone, on which the precepts of the Law or the Ten Words were written, signified holy truths ; and for that reason they were of stone, or their foundation was stone (Exod. xxiv. 12 ; xxxi. 18 ; xxxiv. 1 : Deut. v. 22 ; x. 1), for the precepts themselves are nothing else than the truths of faith. Now because in ancient 4
times truths were signified by stones, and afterward when worship began upon pillars, and altars, and in a temple, holy truths were signified by the pillars, altars, and temple, therefore the Lord also was called a Stone — in Moses : *The Mighty One of Jacob, from thence is the Shepherd, the Stone of Israel* (Gen. xlix. 24). In Isaiah : *Thus saith the Lord Jehovih, Behold, I lay in Zion for a foundation a Stone, a*

tried Stone, a precious corner (*stone*), *a sure foundation* (xxviii. 16). In David: *The Stone which the builders rejected is become the head of the corner* (cxviii. 22). And the same is signified in Daniel by a stone cut out of the rock which brake in pieces the image of Nebuchadnezzar (ii. 34, 35, 45). That stones signify truths is also seen in Isaiah: *By this shall the iniquity of Jacob be purged, and this is all the fruit, to take away his sin; when he makes all the stones of the altar as chalkstones that are beaten in sunder* (xxvii. 9). The stones of the altar stand for truths in worship, which were dissipated. Again: *Prepare ye the way of the people; level, level the highway; gather out the stones** (lxii. 10). Way and stone stand for truths. In Jeremiah: *I am against thee, O destroying mountain. . . . I will roll thee down from the rocks, and will make thee into a mountain of burning. And they shall not take of thee a stone for a corner, nor a stone for foundations* (li. 25, 26). This is said of Babel; a mountain of burning is the love of self. That a stone should not be taken from it is, that there is no truth.

1299. *And bitumen had they for clay.* That this signifies that the evil of lust was instead of good, is evident from the signification of bitumen and that of clay in the Word. As the subject here is the building of the Babylonish tower, such things are mentioned as are used in building, here bitumen, because it is sulphurous and inflammable, and by these qualities lusts are signified in the Word, especially those that come of the love of self. Here bitumen signifies both the evils of lusts and the falsities from them — which also are evils — with which the tower was built, as described hereafter. That such things are signified is evident in Isaiah: *The day of vengeance of Jehovah. . . . And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become*

* Literally, *stone it of stone.*

burning pitch (xxxiv. 8, 9). Pitch and brimstone stand for the falsities and evils of lusts. And so in other places.

1300. That clay signifies the good whereof the mind or the man of the church is formed, is also evident from the Word. Thus in Isaiah: *Now, O Jehovah, Thou art our Father; we are the clay and Thou our Potter, and we all are the work of Thy hand* (lxiv. 8). Clay stands for the man himself of the church who is being formed, and thus for the good of charity, by means of which is all the formation of man, that is, his reformation and regeneration. In Jeremiah: *As the clay in the potter's hand, so are ye in Mine hand, O house of Israel* (xviii. 6). The meaning is similar; whether it speaks of being built or of being fashioned with clay, it is the same.

1301. That these things are signified any one may now see, both from the signification of all the particulars in this verse, and from such things being here mentioned as the kind of stones and of clay that they had; things that were not worthy to be mentioned in the Word of the Lord if they did not involve these arcana.

1302. Verse 4. *And they said, Come, let us build us a city and a tower, and its head in heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.* "And they said" signifies that it was done; "let us build us a city and a tower" signifies that they formed doctrine and worship; a city is doctrine, a tower is the worship of self; "and its head in heaven" signifies that they might even rule over the things that are in heaven; "and let us make us a name" signifies that they might thus have the reputation of power; "lest we be scattered abroad upon the face of the whole earth" signifies that otherwise they would not be acknowledged.

1303. *And they said.* That this signifies that it was so done, follows from the series, just as the words before, "they said one to another," signified that it was begun; for Babel is here described, what it is, by the tower.

1304. *Let us build us a city and a tower.* That this signifies that they formed doctrine and worship, may be seen from the signification of a city and from that of a tower — of which in what presently follows. The church is such that when charity toward the neighbor recedes, and the love of self succeeds in its place, the doctrine of faith is nothing, except so far as it can be turned to the worship of self; and nothing whatever is esteemed holy in worship unless it be for the sake of self, and thus unless it be the worship of self. All love of self carries this with it. For whoever loves himself more than others, not only hates all that are not of service to him, and does not favor them except as they become of service to him, but also, in so far as he is not under restraint, rushes on even until he exalts himself above God. That this is the nature of the love of self when the reins are given to it, has been shown me to the life. This is what is signified by a city and a tower. The love of self and every lust therefrom is most foul and most profane, and is the veriest infernal. From this every one may conclude what the worship is that has such quality within it.

1305. That a city signifies doctrine, or a principle of doctrine, either genuine or heretical, has been shown before (n. 402).

1306. That a tower is worship of self is evident from the signification of a tower. Worship of self is when a man exalts himself above others even to the point of being worshipped. And therefore the love of self, which is pride and arrogance, is called height, loftiness, exaltation, and is described by all things that are high — as in Isaiah: *The proud looks of man shall be humbled, and the loftiness of men shall be brought low, and Jehovah Himself alone shall be exalted in that day. For there shall be a day of Jehovah of Hosts upon all that is proud and lofty, and upon all that is lifted up; and it shall be humbled; and upon all the cedars of Lebanon, that are high and lifted up, and upon all*

the oaks of Bashan; and upon all the high mountains, and upon all the hills that are lifted up, and upon every lofty tower, and upon every fenced wall (ii. 11–18). Here it is the love of self which is described by the cedars, oaks, mountains, hills, and tower that are high and lifted up. Again: *There shall be . . . rivers, streams of waters, in* 2
the day of the great slaughter, when the towers fall (xxx. 25). Here likewise towers stand for the love of self, and the exalting of self in worship. And again: *Behold, the land of the Chaldeans; this people was not; Asshur founded it in tziim; they set up their watch towers, raised up the palaces thereof; he made it a ruin* (xxiii. 13). This is said of Tyre and its vastation. Watch towers, by another word, stand for the fantasies therefrom. In Ezekiel: *I will cause many nations to come up against thee, O Tyre. . . . And they shall destroy the walls of Tyre, and break down her towers: I will also scrape her dust from her, and make her a bare rock* (xxvi. 3, 4). The signification here is similar. The love of self in worship, or the worship of 3
self, is called a tower, for the reason that a city signifies doctrine — as was shown before (n. 402) — and cities were formerly fortified with towers, in which there were watchmen, and there were also towers on the borders, which for that reason were called towers of watchmen (2 Kings ix. 17; xvii. 9; xviii. 8) and watch towers (Isa. xxiii. 13). And besides, when the church of the Lord is compared to a vineyard, those things which belong to worship and to its conservation are compared to a winepress and to a tower in the vineyard — as is evident in Isaiah (v. 1, 2: Matt. xxi. 33: Mark xii. 1).

1307. *And its head in heaven.* That this signifies that they might even rule over the things that are in heaven, now therefore follows. For to have the head in heaven is to extend the exaltation even to heaven — as is seen also from the description of Babel in other places in the Word, and from what was said before about lifting up the head

(n. 257). The love of self is that which is least of all in accord with the life of heaven; for all evils come of it, not only hatreds, but also revenges, cruelties, and adulteries; and still less does it accord when it enters into worship and profanes it. And therefore the hells consist of such; out of which the more they would lift up the head into heaven the deeper down they sink, and precipitate themselves into more horrible punishments.

1308. *And let us make us a name.* That this signifies that they might thus have the reputation of power, may be seen from the signification of making one's self a name. For they knew that every one desires to be in some worship; for this is common, and among all nations. For every one, when he looks at the universe, and still more when he considers the order of the universe, acknowledges some supreme being, and because he desires his own prosperity, pays adoration to him. And moreover there is something within which dictates this, for such dictate flows in from the Lord through the angels who are with every man. The man who is not such, and does not acknowledge a God, is under the dominion of infernal spirits. Knowing this, they who build Babylonish towers make themselves a name by means of doctrinal and holy things; otherwise they could not be worshipped — which is signified in what next follows by their being otherwise scattered abroad over the face of the whole earth, that is, they would not be acknowledged. And from this it follows that the higher such men can lift up the head to heaven the more they make themselves a name. Their dominion is greatest over those who have some conscience; for these they lead whithersoever they will. On the other hand those who have not conscience, they govern by many external bonds.

1309. *Lest we be scattered abroad upon the face of the whole earth.* That this signifies that otherwise they would not be acknowledged, now therefore follows; for to be scattered abroad upon the face of the whole earth is to

vanish out of their sight, and thus not to be received and acknowledged.

1310. Verse 5. *And Jehovah came down to see the city and the tower which the sons of man builded.* "Jehovah came down" signifies judgment upon them; "to see the city and the tower" signifies, upon this, that they perverted doctrine and profaned worship; "which the sons of man builded" signifies, which they devised for themselves.

1311. *And Jehovah came down.* That this signifies judgment upon them, is evident from what has gone before and from what follows, and also from the signification of coming down, with reference to Jehovah — from what has gone before, in that it has treated there of the building of the city and tower of Babel; from what follows, in that it speaks of the confusion of lips and of dispersion; from the signification of coming down, with reference to Jehovah, in that this is predicated when a judgment is effected. Jehovah, or the Lord, is everywhere present and knows all things from eternity; and therefore it cannot be said of Him that He came down to see, except in the literal sense, where it is so said according to the appearance to man. But in the internal sense not so. In that sense a subject is presented, not as it is according to appearances, but as it is in itself. And therefore He "came down to see" signifies here that there was a judgment. Judgment is predicated 2
when evil has reached its highest, or, as it is termed in the Word, when it is consummated, or when iniquity is consummated. For the case is this: every evil has its limits up to which it is permitted to go; but when it is carried beyond those limits, it runs into the punishment of the evil. This is so in particular and in general. The punishment of an evil is what is then called judgment. And because it appears at first as if the Lord did not see or observe that the evil exists — for when a man does evil without punishment he imagines the Lord is not minding it, and when he suffers punishment he then first thinks that the Lord sees,

yea, that the Lord inflicts the punishment — therefore it is said, according to these appearances, that Jehovah came
3 down to see. To come down is predicated of Jehovah, because the highest is predicated of Him, or He is said to be in the highest — and this too according to the appearance, for He is not in things highest but in those that are inmost, and for that reason highest and inmost in the Word signify the same — while the judgment itself or the punishment of evil is manifested in the lower and lowest things. This is why He is said to come down, as also in David: *O Jehovah, bow Thy heavens and come down; touch the mountains and they shall smoke; cast forth lightning and scatter them* (Ps. cxliv. 5, 6) — where also the punishment of evil, or judgment, is signified. In Isaiah: *Jehovah of Hosts shall come down to fight upon Mount Zion, and upon the hill thereof* (xxxi. 4). And again: *O that Thou wouldst come down, that the mountains might flow down at Thy presence* (lxiv. 1). Here likewise to come down stands for punishment, or judgment upon evil. And in Micah: *Jehovah cometh forth out of His place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under Him* (i. 3, 4).

1312. *To see the city and the tower.* That these words signify, upon this, that they perverted doctrine and profaned worship, is evident from the signification of a city and a tower — of which before.

1313. *Which the sons of man builded.* That this signifies, which they devised for themselves, is clear without explanation. The sons of man are here the sons of the church; for they who are not of the church, and have not knowledges of faith in them, cannot devise such things. That these cannot profane holy things has been shown before (n. 301–303, 593).

1314. Verse 6. *And Jehovah said, Behold, the people are one, and they all have one lip, and this is what they begin to do; and now nothing will be withholden from them*

of all which they have thought to do. "And Jehovah said" signifies that it was so; "Behold, the people are one, and they all have one lip" signifies that all had truth of faith and one doctrine; "and this is what they begin to do" signifies that they now begin to become different; "and now nothing will be withholden from them of all which they have thought to do" signifies, unless their state be now changed.

1315. *And Jehovah said.* That this signifies that it was so, is evident from this, that here, as has been shown before, we have not true history, but composed history; and therefore when it is stated that Jehovah said, it can signify nothing else than that it was so — as has also been shown before.

1316. *Behold, the people are one, and they all have one lip.* That this signifies that they all had truth of faith and one doctrine, is evident from the signification of people, as truth of faith, and from the signification of lip, as doctrine. It has been shown before (n. 1259) that people signifies truth of faith, that is, those who are in truth of faith; and that lip signifies doctrine of faith was shown above (at verse 1). A people is said to be one, and their lip one, when all have for an end the common good of society, the common good of the church, and the kingdom of the Lord; for thus the Lord is in the end, from Whom all are a one. But with him who has for an end his own good, the Lord cannot be present. What man regards as his own, estranges him from the Lord; for it so bends and turns the common good of society, and that of the church itself, yea, the kingdom of the Lord, to himself, that it is as if it existed for him. It thus takes from the Lord what is His, and puts itself in His place. When this rules in a man, it is in his every thought the same, yea, in the least particulars of his thoughts. Thus it is with what rules in a man. This does not so manifestly appear in the life of the 2 body as in the other life. That which rules in him mani-

fests itself there by a certain sphere which is perceived by all around him. This sphere is such because it exhales from every single thing in him. The sphere of him who has regard to himself in everything, appropriates everything to himself, and, as is there said, swallows up everything that is of advantage to him, thus all the enjoyment of the spirits around him, and destroys all freedom among them; and therefore he cannot but be dissociated from them. But when a people is one, and the lip is one, that is, when the common good of all is regarded, one does not appropriate to himself another's enjoyment and destroy another's freedom, but so far as he can promotes and increases it. Hence the heavenly societies are as a one, and this solely through mutual love from the Lord. And so it is in the church.

1317. *And this is what they begin to do.* That this signifies that now they began to become different, may be seen from the connection. To begin to do here signifies their thought or intention, and so their end, as is seen also from the words that next follow, "and now nothing will be withholden from them of all which they have thought to do." That in the internal sense their end is signified, is because nothing else than the end with man is regarded by the Lord. Whatever his thoughts and deeds — which vary in ways innumerable — if only the end be made good, all are good. But if the end be evil, all are evil. It is the end that rules in every thing that a man thinks and does. The angels with man, because they are angels of the Lord, do not direct anything in the man but his ends. In directing them they direct also his thoughts and actions, for all these are of the end. The end with man is his very life. All that he thinks and does has life from the end, for, as was said, they are of the end. Therefore as the end is, such is the life of a man. His end is no other than his love; for a man can have for an end nothing but what he loves. One who thinks otherwise than he does, has yet for

an end what he loves. In his very dissimulation or deceit is his end, which is the love of self or the love of the world; and from this is the enjoyment of his life. From these considerations any one may conclude that as a man's love is, such is his life. These now are the things signified by beginning to do.

1318. *And now nothing will be withholden from them of all which they have thought to do.* That this signifies unless now their state is changed, may be seen from what follows. The internal sense of the Word is such that it continually has in view the things that follow and the conclusion, although in the literal sense it does not so appear. As to those who are of the character described above, unless their state is changed, what they think to do is not prohibited to them. And that their state was changed is evident from what follows. The thought to do is nothing else than intention, that is, the end. The end with a man can never be prevented, that is changed, unless his state is changed; for the end is the very life of a man, as was said. When the state is changed, the end also is changed; and with the end the thought. What change of state of the man of this church came to pass, will be told, by the Divine Mercy of the Lord, hereafter.

1319. Verse 7. *Come, let us go down, and there confound their lip, that they hear not one another's lip.* "Come, let us go down" signifies that a judgment was thus effected; "and there confound their lip" signifies that none have truth of doctrine; "that they hear not one another's lip" signifies that all are discordant.

1320. *Come, let us go down.* That this signifies that a judgment was thus effected, is evident from what was said above (at verse 5) about the signification of going down. The reason why it is here said in the plural, "let us go down and confound their lip," is that it is the execution of a judgment, which is effected by means of spirits, and indeed by evil spirits.

1321. *And there confound their lip.* That this signifies that none have truth of doctrine, may be seen from the signification of lip, as doctrine — of which above (at verse 1). Hence it follows that to confound the lips is to confound those things which are of doctrine, that is, truths of doctrine. In the internal sense to confound signifies not only to darken, but also to blot out and dissipate, so that there is no truth. When the worship of self succeeds in place of worship of the Lord, then not only is all truth perverted, but it is even effaced, and at length falsity is acknowledged for truth, and evil for good. For all light of truth is from the Lord, and all darkness is of man; and when man takes the place of the Lord in worship, the light of truth becomes darkness; and then light is seen by men
2 as darkness, and darkness as light. Such moreover is their life after death; a life of falsity is to them as if it were light, but a life of truth to them is as darkness. But when they approach toward heaven, the light of such a life is changed into total darkness. So long as they are in the world, indeed, they can speak the truth, yea, with eloquence and apparent zeal; and as there is a continual reflection upon themselves, they also seem to themselves to think the same. But their very end being the worship of self, their thoughts derive from the end that they do not acknowledge truth except so far as self is in the truth. When the man in whose mouth the truth is, is of such a character, it is evident that he has not the truth. In the other life this is very manifest. There such men not only do not acknowledge the truth which they professed in the life of the body, but hold it in aversion and persecute it; and this just so far as their pride or worship of self is not taken away from them.

1322. *That they hear not one another's lip.* That this signifies that all are discordant, or that one is against another, may be seen from the words themselves. Not to hear one another's lip is not to acknowledge what another

says, and in the internal sense not to acknowledge what another teaches, that is, his doctrine, for lip is doctrine — as has been shown above (at verse 1). They acknowledge indeed with the mouth but not with the heart; but agreement with the mouth is nothing when there is disagreement of the heart. It is as with evil spirits in the other life, who in like manner as the good are distinguished into societies, but are kept together by being bound by similar fantasies and lusts, so that they act as one in persecuting truths and goods. Thus there is a certain common interest by which they are held together; but as soon as this common bond is dissolved, they rush upon one another, and then their enjoyment consists in tormenting their companion and associates. It is the same with such doctrine and worship in the world. They acknowledge a doctrinal and ritual harmoniously enough; but the common interest that holds them together is the worship of self; and so far as they can share in this common interest, they acknowledge; but so far as they cannot share or hope to share, they are disunited — for the reason given just above, that no one of such has any truth, but every one has falsity for truth, and evil for good. This now is what is signified by not hearing one another's lip.

1323. Verse 8. *And Jehovah scattered them abroad from thence upon the face of all the earth; and they left off to build the city.* "And Jehovah scattered them abroad from thence upon the face of all the earth" signifies here, as before, that they were not acknowledged; "and they left off to build the city" signifies that such doctrine was not received.

1324. *And Jehovah scattered them abroad upon the face of all the earth.* That this signifies that they were not acknowledged, is evident from what was said before (at verse 4), where the same words occur. *And they left off to build the city.* That this signifies that such doctrine was not received, is evident from the signification of a city, as

doctrine — as was shown above (n. 402) — and from what was said at verses 4 and 5 concerning the building of a city and a tower. From all this it is plain that such doctrine or such worship, wherein interiorly is the love of self or the worship of self, was not permitted to this Ancient Church — and for the reason explained in the verse that next follows.

1325. Verse 9. *Therefore He called the name of it Babel, because there did Jehovah confound the lip of all the earth; and from thence did Jehovah scatter them abroad upon the face of all the earth.* "Therefore He called the name of it Babel" signifies such worship; "because there did Jehovah confound the lip of all the earth" signifies the state of this Ancient Church, that internal worship began to perish; the earth is the church; "and from thence did Jehovah scatter them abroad upon the face of all the earth" signifies that there came to be no internal worship.

1326. *Therefore He called the name of it Babel.* That this signifies such worship, that is, the kind of worship signified by Babel, is evident from what has been said hitherto; that is to say, worship in which interiorly is the love of self, and therefore all that is filthy and profane. The love of self is nothing else than the proprium; and how filthy and profane this is, may be seen from what has been shown before concerning the proprium (n. 210, 215). From self-love, that is, the love of self, or from the proprium, all evils flow, such as hatreds, revenges, cruelties, adulteries, frauds, hypocrisies, impiety. And therefore when the love of self, or the proprium, enters into worship, such evils are in it, according to the difference and degree of quantity and quality that are from that love. Hence comes all the profanation of worship. In fact, in proportion as anything from love of self, or from the proprium, is carried into worship, in that degree internal worship recedes, or in that degree does there come to be no internal worship. Internal worship consists in affection for good

and acknowledgment of truth, and so far as love of self, or the proprium, invades or enters in, affection for good and acknowledgment of truth recede, or go out. The holy can never be with the profane — just as heaven cannot be with hell, but one must draw back from the other. Such is the state and order in the kingdom of the Lord. This is the reason why with such men, whose worship is called Babel, there is no internal worship; but there is something dead, and in truth inwardly corpse like, which is worshipped. It is therefore plain what must be the quality of their external worship wherein is such an internal. That such worship is Babel is evident from the Word in 2
various places where Babel is described, as in Daniel, where the image that Nebuchadnezzar the king of Babylon saw in a dream — the head of which was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of clay — signifies that from true worship comes at length such worship as is called Babel; and therefore a stone cut out of the rock brake in pieces the iron, the brass, the clay, the silver, and the gold (Dan. ii. 31–33, 44, 45). The image of gold that Nebuchadnezzar King of Babylon set up, and which they worshipped, was nothing else (Dan. iii. 1, to the end). So it was with the king of Babylon with his lords drinking wine out of the vessels of gold which were taken from the temple at Jerusalem, and praising the gods of gold, of silver, of brass, of iron, and of stone, and the writing therefore upon the wall (Dan. v. 1, to the end). And with Darius the Mede's commanding that he should be adored as a god (Dan. vi. 7, to the end). And with the beasts seen by Daniel in a dream (Dan. vii. 1, to the end). And with the beasts likewise and the Babylon described by John in the Apocalypse. That such worship is signified 3
and represented is very evident, not only in Daniel and John, but also in the prophets — as in Isaiah: *Their faces are faces of flames. . . . The stars of the heavens and the*

constellations thereof do not shine with their light; the sun is darkened in his going forth, and the moon doth not cause her light to shine. . . . The ziim lie there, and their houses are filled with the ochim; and the daughters of the owl dwell there, and satyrs dance there, and iim answer in her palaces, and dragons in the houses of pleasure (xiii. 8, 10, 21, 22). This is said of Babylon, and the internal of such worship is described by faces of flames, which are lusts; by the stars, which are truths of faith, not giving their light; by the sun, which is holy love, being darkened; by the moon, which is truth of faith, not shining; by the ziim, ochim, daughters of the owl, satyrs, iim, and dragons, as the interiors of their worship; for such things are of the love of self, or the proprium. And therefore Babylon is called in John *the mother of harlotries and abominations* (Apoc. xvii. 5), and also *a habitation of dragons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird* (xviii. 2). Whence it is plain that with such things within there cannot be anything of good, and of the truth of faith; and that in so far as goods of affection and truths of faith recede, these enter in. They are called also the graven images of the gods of Babylon (Isa.
4 xxi. 9). That it is the love of self, or the proprium, that is in such worship, or that it is the worship of self, is very evident in Isaiah: *Prophesy this parable upon the king of Babylon. . . . Thou saidst in thine heart, I will ascend into the heavens, I will exalt my throne above the stars of God; and I will sit upon the mount of congregation, in the sides of the north: I will ascend above the heights of the clouds, I will become like the Most High. Yet thou shalt be cast down to hell* (xiv. 4, 13–15). Here it is manifestly Babel that would be worshipped as a god, that is, that
5 Babel is worship of self. Again: *Come down, and sit in the dust, O virgin daughter of Babylon; sit on the earth, without a throne, O daughter of the Chaldeans. . . . For thou hast trusted in thy wickedness; thou hast said, None*

seeth me; thy wisdom and thy knowledge, it hath perverted thee: and thou hast said in thine heart, I, and none else besides me (xlvii. 1, 10). And in Jeremiah: *Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth: and I will stretch out My hand upon thee, and roll thee down from the rocks, and will make thee into a mountain of burning. . . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from Me shall spoilers come unto her* (li. 25, 53). From this passage also it is plain that Babylon is the worship of self. That they have no 6
light of truth, but mere darkness, that is, that they have no truth of faith, is described in Jeremiah: *The word that Jehovah spake against Babylon, against the land of the Chaldeans. . . . Out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein; they shall flee, they shall be gone, both man and beast* (l. 1, 3). The north stands for darkness, or no truth, no man and no beast for no good. See further concerning Babel below, at verse 28, where Chaldea is treated of.

1327. *There did Jehovah confound the lip of all the earth.* That this signifies the state of this Ancient Church, that internal worship began to perish, is evident from its being said, the lip of all the earth, and not as before, at verse 7, the lip of those that began to build a city and a tower. By the face of all the earth, is signified the state of the church, for the earth is the church — as has been shown before (n. 662, 1066). With respect to the churches after the flood the case is this: there were three churches particularly mentioned in the Word, namely, the first Ancient Church, which was named from Noah; the second Ancient Church, named from Eber; and a third Ancient Church, named from Jacob, and afterward from Judah and Israel. As to the 2
first church, which was named from Noah, this was as the parent of those that came after. And, as is usual with

churches in their beginnings, it had more integrity and innocence — as is evident also from the first verse of this chapter, in that it had one lip, that is, one doctrine; that is to say, charity was held by all as the essential. But in process of time, like other churches, it began to lapse, and especially for the reason that many of them began to draw worship to themselves, so that they might be distinguished above others, as is evident from verse 4, for "they said, Let us build us a city and a tower, and its head in heaven; and let us make us a name." Such men in the church could not but be as a kind of ferment, or as a fire-brand causing a conflagration. As the peril of profanation of what is holy thence impended (see n. 571, 582), the state of this church, by the providence of the Lord, was changed, so that its internal worship could perish and the external remain — which is signified by Jehovah's confounding the lip of all the earth. And it is also evident from this that such worship as is called Babel did not prevail in the first Ancient Church, but in those that followed, when men began to be worshipped as gods, especially after their death —
3 whence arose the many gods of the Gentiles. The reason why it was permitted that internal worship should perish and external remain, was in order that what is holy might not be profaned. The profanation of what is holy involves eternal damnation. No one can profane what is holy but he who has knowledges of faith, and acknowledges them. Any one who has them not cannot acknowledge them, still less can he profane them. Internal things are what can be profaned; for holiness is in internals, and not in externals. It is as with a man who does evil and does not purpose evil. The evil that he does cannot be imputed to him, just as it cannot to one who does not do it of deliberate intention, or to one who is destitute of reason. And so with a man who does not believe that there is a life after death, and yet performs outward worship — he cannot profane the things that relate to eternal life, because he does

not believe there is any. It is otherwise with those who know and who acknowledge these things. And this is the 4
reason why it is permitted a man rather to live in pleasures and in lusts, and by them to remove himself from internal things, than to come into the knowledge and acknowledgment of internal things and profane them. For that reason the Jews at this day are permitted to immerse themselves in avarice, that thus they may be farther removed from an acknowledgment of internal things; for they are of such quality that if they acknowledged they could not but profane them. Nothing removes a man farther from internal things than avarice, because it is the lowest earthly lust. The case is the same with many within the church; and so likewise with nations outside of the church. These nations indeed are least of all capable of profanation. Now this is the reason why it is said here that Jehovah confounded the lip of all the earth, and that these words signify that the state of the church was changed, so that its worship became external, wherein was no internal. The same was 5
represented and signified by the Babylonish captivity into which the Israelites and afterward the Jews were carried away — of which it is thus written in Jeremiah: *And it shall come to pass, that the nation and the kingdom which will not serve . . . the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand* (xxvii. 8). To serve the King of Babylon and put the neck under his yoke is to be deprived altogether of the knowledge and acknowledgment of good and of truth of faith, and so of internal worship. This is 6
still more manifest again in the same prophet: *Thus saith Jehovah . . . concerning all the people that dwell in this city, your brethren that are not gone forth with you into captivity; thus saith Jehovah Zebaoth, Behold, I will send upon them the sword, the famine, and the pestilence, and*

will make them like vile figs (xxix. 16, 17). To dwell in the city and not go forth to the king of Babylon, represented and signified those who were in knowledges of internal things or of the truths of faith, and profaned them — upon whom, it is said, would be sent the sword, the famine, and the pestilence, which are the punishments of
7 profanation; and they should become like vile figs. That those who deprive others of all knowledge and acknowledgment of truth are signified by Babylon, is also represented and signified by these words in the same prophet: *I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will give all the riches of this city, and all the gains thereof, and all the precious things thereof, yea, all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them* (xx. 4, 5). Here by all the riches, all the gains, all the precious things, and all the treasures of the kings of Judah, are signified knowledges
8 of faith. Again: *I will send and take all the families of the north . . . and . . . the king of Babylon . . . and will bring them upon this land, and upon the inhabitants thereof, and upon all these nations roundabout, and will proscribe them, and bring them to desolation, and to an hissing, and to perpetual devastations. . . . And this whole land shall be brought into devastation* (xxv. 9, 11). Here the devastation of the interior things of faith, or of internal worship, is described by Babylon. For he whose worship is of self has no truth of faith, as has been shown above. Everything that is true he destroys and devastates, and carries into captivity. And therefore Babylon is called a destroying mountain (Jer. li. 25). See what has been further said concerning Babel above (n. 1182).

1328. *And from thence did Jehovah scatter them abroad upon the face of all the earth.* That this signifies that there came to be no internal worship, may be seen from the

signification of scattering abroad, as dissipating. In the nearest sense the scattering abroad over the face of all the earth means the dispersion of those who wished to build the city of Babel; but as these are they who deprive others of all knowledge of truth, as has been stated, the words signify, at the same time, the deprivation of internal worship. For the one is a consequence of the other; and here we have the consequence, for it is stated for the third time. That the first Ancient Church was deprived of the knowledges of truth and good, is evident from this, that the nations which constituted that Ancient Church became for the most part idolaters, and yet had a kind of external worship. The lot of those without the church who are idolaters, is much better than the lot of those who are idolaters within the church. Those are external idolaters, but these are internal. That the lot of the former is better, is evident from the words which the Lord spake (Luke xiii. 23, 28–30: Matt. viii. 11, 12). This then is the reason why the state of this Ancient Church was changed.

1329. Verse 10. *These are the generations of Shem: Shem was a son of a hundred years, and begat Arpachshad two years after the flood.* "These are the generations of Shem" signifies derivations of the second Ancient Church; Shem is internal worship in general; "a hundred years" signifies the state of that church at the beginning; "Arpachshad" was a nation so named, by which outward knowledge is signified; "two years after the flood" signifies a second post-diluvian church.

1330. *These are the generations of Shem.* That this signifies derivations of a second Ancient Church, is evident from the signification of generations, as the origin and derivation of doctrinals and of worships — as was said before (n. 1145). Generations here and elsewhere in the Word, are none other than those which are of the church, that is, of doctrinals and worships. The internal sense of the Word involves nothing else; and therefore when any

church is born, it is said that these are its generations — as with the Most Ancient Church: *These are the generations of the heavens and the earth* (Gen. ii. 4); and likewise with the other churches which followed, before the flood: *This is the book of the generations* (Gen. v. 1). In like manner with the churches after the flood, which were three — the first called Noah, the second named from Eber, the third from Jacob, and afterward from Judah and Israel. When the first of these is described, it begins in a similar manner: *These are the generations of the sons of Noah* (verse 1 of the preceding chapter). So with this second, named from Eber, in this verse: *These are the generations of Shem.* And with the third also, in the 27th verse of this chapter: *These are the generations of Terah.* Generations therefore signify nothing else than the origins and derivations of the doctrinals and worships of the church which is described. The reason why the generations of this second church are derived from Shem, or that its beginning is described by Shem, is that Shem signifies internal worship, here the internal worship of this church. Not that the internal worship of this church was such internal worship as was signified by Shem in the preceding chapter; but only that it is the internal worship of this church.

1331. That Shem is internal worship in general is now evident. What the nature of the internal worship of this church was, is clear from those that are named in succession after Shem — namely, that it was something of outward knowledge. This is also confirmed by the numbers of the years, when they are looked into and unfolded.

1332. That a hundred years signifies the state of that church in general, is evident from what has been stated and shown before respecting numbers and years (n. 482, 487, 488, 493, 575, 647, 648, 755, 813, 893), namely, that they signify times and states. But what and of what quality the states were that are signified by the number a hundred years, and by the numbers of years in the following verses

of this chapter, it would be tedious to explain. Besides which, the subject is also intricate.

1334. That Arpachshad was a nation so named, by which outward knowledge is signified, was stated at verse 24 of the preceding chapter (n. 1236).

1335. *Two years after the flood.* That this signifies a second post-diluvian church may be seen from this, that by a year, in the Word, as also by a day, and by a week, is signified an entire period, greater or less, of a greater or smaller number of years; in fact a period in the abstract, as may be seen from the paragraphs referred to above (n. 488, 493). So here with the two years after the flood, by which is signified a second period of the church, which was when this second church began.

1336. Verse 11. *And Shem lived after he begat Arpachshad five hundred years, and begat sons and daughters.* "And Shem lived after he begat Arpachshad five hundred years" signifies duration and state; Shem signifies, here as before, internal worship in general; Arpachshad signifies outward knowledge; "and begat sons and daughters" signifies doctrinal teachings.

1337. That these things are signified there is no need to confirm, for it is evident from the signification of the same words as explained before; but only to say that the internal worship of this church was no other than something of outward knowledge, that is, something arising from a love which may be called the love of truth. For when this church began there was scarcely any charity left, and therefore scarcely any faith, which is of charity alone — as also is evident from what is said just before, concerning the city and the tower of Babel, that Jehovah did confound the lip of all the earth (verse 9).

1338. *And begat sons and daughters.* That this signifies doctrinals is seen from the signification of sons given before (n. 264, 489–491, 533).

1339. Verse 12. *And Arpachshad lived five and thirty*

years, and begat Shelah. "And Arpachshad lived five and thirty years" signifies the beginning of the second state of this church, as well as the second state itself; Arpachshad signifies, here as before, outward knowledge; "and begat Shelah" signifies a derivation therefrom. Shelah was a nation so called, which signifies that which comes of outward knowledge.

1340. That these things are signified there is no need of confirming. That Shelah was a nation so called, by which is signified that which comes of outward knowledge, was stated before — at verse 24 of the preceding chapter.

1341. Verse 13. *And Arpachshad lived after he begat Shelah four hundred and three years, and begat sons and daughters.* "And Arpachshad lived after he begat Shelah four hundred and three years" signifies duration and state; Arpachshad, here as before, is outward knowledge; and Shelah is that which comes of outward knowledge; "and begat sons and daughters" signifies doctrinals.

1342. Verse 14. *And Shelah lived thirty years and begat Eber.* "And Shelah lived thirty years" signifies the beginning of a third state; Shelah, here as before, signifies that which comes of outward knowledge; "and begat Eber" signifies a derivation therefrom; Eber was a nation called, from Eber as its father, the Hebrew nation— by which is signified the worship, in general, of the second Ancient Church.

1343. That Eber was a nation called, from Eber as its father, the Hebrew nation, and that by it is signified the worship in general of the second Ancient Church, is seen from the historical parts of the Word wherein it is frequently spoken of. From that nation, because the new worship there began, all were called Hebrews who had a similar worship. Their worship was of the kind afterward restored with the posterity of Jacob; and its chief characteristic consisted in their calling their God, Jehovah, and offering sacrifices. The Most Ancient Church without ex-

ception acknowledged the Lord, and called Him Jehovah, as is evident in the first chapters of Genesis and elsewhere in the Word. The Ancient Church, that is, the church after the flood, also acknowledged the Lord and called Him Jehovah, especially those who had internal worship, and were called sons of Shem. The others, who were in external worship, also acknowledged Jehovah and worshipped Him. But when internal worship became external, and the more when it became idolatrous, and when each nation began to have its own god whom it worshipped, the Hebrew nation retained the name Jehovah, and called their God, Jehovah; and in this they were distinguished from the other nations. The descendants of Jacob in Egypt 2
lost, together with their external worship, the practice also of calling their God Jehovah — even Moses himself. And therefore they were first of all instructed that Jehovah was the God of the Hebrews, and the God of Abraham, of Isaac, and of Jacob; as may be evident from these words in Moses: And Jehovah said unto Moses, *Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us; and now let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah, our God* (Exod. iii. 18). Again: *And Pharaoh said, Who is Jehovah, that I should hearken unto His voice to let Israel go? I know not Jehovah, and moreover I will not let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto Jehovah our God* (v. 2, 3). That the descendants of Jacob in Egypt lost, together with the worship, even the name of Jehovah, may be seen from these words in Moses: *And Moses said unto God, Behold, when I come unto the sons of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them? And God said unto Moses,*

I AM WHO AM. And He said, Thus shalt thou say unto the sons of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the sons of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name forever
4 (Exod. iii. 13–15). It is plain from this that even Moses did not know, and that they were distinguished from others by the name of Jehovah, the God of the Hebrews. Hence in other places also Jehovah is called the God of the Hebrews: *Thou shalt say unto Pharaoh, Jehovah the God of the Hebrews, hath sent me unto thee* (Exod. vii. 16). *Go in unto Pharaoh, and tell him, Thus saith Jehovah, the God of the Hebrews* (ix. 1, 13). *And Moses and Aaron went in unto Pharaoh, and said unto him, Thus saith Jehovah, the God of the Hebrews* (x. 3). And in Jonah: *I am a Hebrew; and I fear Jehovah, the God of the heavens* (i. 9). And also in Samuel: *The Philistines heard the noise of the shout, and said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp. And the Philistines . . . said, Woe unto us! Who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all manner of plagues in the wilderness. Be . . . like men, O ye Philistines, that ye be not servants unto the Hebrews* (1 Sam. iv. 6, 8, 9). Here also it is plain that the nations were distinguished by the gods on whose name they called, and the Hebrew nation
5 by Jehovah. That a second essential of the worship of the Hebrew nation consisted in sacrifices, is also clear from passages cited above (Exod. iii. 18; v. 2, 3); as well as from this, that the Egyptians abominated the Hebrew nation on account of this worship — as is evident from these words in Moses: *Moses said, It is not meet so to do, for we shall sacrifice the abomination of the Egyptians to Jehovah our God: lo, shall we sacrifice the abomination of the*

Egyptians before their eyes, and will they not stone us? (Exod. viii. 26). And for this reason the Egyptians so abominated the Hebrew nation that they would not eat bread with them (Gen. xliii. 32). It is clear also from all this that the posterity of Jacob was not the only Hebrew nation, but all who had such worship; and therefore the land of Canaan was called the land of the Hebrews in the time of Joseph. Joseph said, *I was stolen away out of the land of the Hebrews* (Gen. xl. 15). That there were sac- 6
rifices among the idolaters in the land of Canaan may be seen from many passages, for they sacrificed to their gods —to the Baalim and others; and, moreover, Balaam, who was from Syria where Eber dwelt and whence the Hebrew nation came, not only offered sacrifices before the descendants of Jacob came into the land of Canaan, but also called Jehovah his God. That Balaam was from Syria, whence came the Hebrew nation, may be seen in Numbers (xxiii. 7), and that he offered sacrifices (xxii. 39, 40; xxiii. 1–3, 14, 29), and called Jehovah his God (xxii. 18, and throughout the chapter). What is said of Noah in Genesis (viii. 20), that he offered burnt-offerings to Jehovah, is not historical truth, but is historically stated because by burnt-offerings is signified the holy of worship, as may there be seen. From all this it is now clear what is signified by Eber, or by the Hebrew nation.

1344. Verse 15. *And Shelah lived after he begat Eber four hundred and three years, and begat sons and daughters.* "And Shelah lived after he begat Eber four hundred and three years" signifies duration, and state; Shelah here, as before, signifies that which comes of outward knowledge; Eber here, as before, signifies the worship of this church in general; "and begat sons and daughters" signifies doctrinal teachings.

1345. Verse 16. *And Eber lived four and thirty years, and begat Peleg.* "And Eber lived four and thirty years" signifies the beginning of the fourth state of this church;

Eber here, as before, signifies the worship of this church in general; "and begat Peleg" signifies a derivation from it. Peleg was a nation, so called from him as its father, by which external worship is signified. That Peleg here signifies external worship, follows from the series of derivations of the worship, and thus from his derivation. In the preceding chapter, verse 25, is another meaning, from the signification of the name, that "in his days the earth was divided," and because there he with his brother Joktan represented that church.

1346. Verse 17. *And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters.* "And Eber lived after he begat Peleg four hundred and thirty years" signifies duration and state; Eber and Peleg signify the same here as before; "and begat sons and daughters" signifies doctrinals which are rituals.

1347. Verse 18. *And Peleg lived thirty years, and begat Reu.* "And Peleg lived thirty years" signifies the beginning of the fifth state; Peleg signifies the same here as before; "and begat Reu" signifies a derivation therefrom. Reu was a nation, so named from him as its father, by which is signified worship still more external.

1348. Verse 19. *And Peleg lived after he begat Reu two hundred and nine years, and begat sons and daughters.* "And Peleg lived after he begat Reu two hundred and nine years" signifies duration and state; Peleg and Reu signify the same here as before; "and begat sons and daughters" signifies rituals.

1349. Verse 20. *And Reu lived two and thirty years, and begat Serug.* "And Reu lived two and thirty years" signifies the beginning of the sixth state; Reu signifies the same here as before; "and begat Serug" signifies a derivation therefrom. Serug was a nation, so named from him as its father, by which is signified worship in externals.

1350. Verse 21. *And Reu lived after he begat Serug two hundred and seven years, and begat sons and daughters:*

"And Reu lived after he begat Serug two hundred and seven years" signifies duration and state; Reu and Serug signify the same here as before; "and begat sons and daughters" signifies the rituals of such worship.

1351. Verse 22. *And Serug lived thirty years, and begat Nahor.* "And Serug lived thirty years" signifies the beginning of the seventh state of this church; Serug signifies the same here as before; "and begat Nahor" signifies a derivation therefrom. Nahor was a nation, so named from him as its father, by which is signified worship verging to what is idolatrous.

1352. Verse 23. *And Serug lived after he begat Nahor two hundred years, and begat sons and daughters.* "And Serug lived after he begat Nahor two hundred years" signifies duration and state; Serug and Nahor signify the same here as before; "and begat sons and daughters" signifies the rituals of that worship.

1353. Verse 24. *And Nahor lived nine and twenty years, and begat Terah.* "And Nahor lived nine and twenty years" signifies the beginning of the eighth state of this church; Nahor signifies here, as before, worship verging to what is idolatrous; "and begat Terah" signifies a derivation therefrom. Terah was a nation, so named from him as its father, by which idolatrous worship is signified.

1354. Verse 25. *And Nahor lived after he begat Terah a hundred and nineteen years, and begat sons and daughters.* "And Nahor lived after he begat Terah a hundred and nineteen years" signifies duration and state; Nahor signifies here, as before, worship verging to what is idolatrous; Terah signifies idolatrous worship; "and begat sons and daughters" signifies idolatrous rituals.

1355. Verse 26. *And Terah lived seventy years, and begat Abram, Nahor, and Haran.* "And Terah lived seventy years" signifies the beginning of the ninth state, which is the last; Terah signifies here, as before, idolatrous worship; "and begat Abram, Nahor, and Haran" signifies

derivations therefrom. Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters.

1356. That by Terah is signified idolatrous worship may be seen from the derivations spoken of from the twentieth verse to this. This second Ancient Church degenerated from a kind of internal worship, and was so adulterated that at length it became idolatrous; as churches are wont to do, in going from their internals to externals, and ending at last in mere externals, internal things being effaced. That such was the case with this church, insomuch that a great part of them did not acknowledge Jehovah as God, but worshipped other gods, is evident in Joshua: *Joshua said unto all the people, Thus said Jehovah the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods. . . . Now therefore fear Jehovah, and serve Him in integrity and in truth; and put away the gods that your fathers served beyond the River, and in Egypt, and serve ye Jehovah. And if it be evil in your eyes to serve Jehovah, choose you this day whom ye will serve; whether the gods that your fathers served, that were beyond the River, or the gods of the Amorites* (xxiv. 2, 14, 15). Here it is very plain that Terah, Abram, and Nahor were idolaters.

2 That Nahor was a nation in which there was idolatrous worship, is also evident from Laban the Syrian, who dwelt in the city of Nahor, and worshipped the images, or teraphim, which Rachel carried away (Gen. xxiv. 10; xxxi. 19, 26, 32, 34). And that there was one god of Abraham, another god of Nahor, and another of their father, or Terah, is evident from Genesis xxxi. 53. It is also plainly stated by Moses concerning Abram, that Jehovah was not known to him: *I Jehovah appeared unto Abraham, unto Isaac, and unto Jacob, as God Shaddai, but by My name Jehovah I was not known to them* (Exod. vi. 3). From all this it is plain how much this church fell away in this

nation into the idolatrous worship which is here signified by Terah; and because it is signified by Terah, it is also signified by Abram, Nahor, and Haran.

1357. There are three universal kinds of idolatry. The first comes of the love of self; the second, of the love of the world; the third, of the love of pleasures. All idolatrous worship has one or other of these for its end. Their worship is not for other ends; for they know not and care not for eternal life; they even deny it. These three kinds of idolatry are signified by the three sons of Terah.

1358. That Abram, Nahor, and Haran were persons, from whom also nations were named, which were idolaters, is evident from the historical parts of the Word. Respecting Nahor this has been shown; for the city was called the city of Nahor (Gen. xxiv. 10). At that time cities were nothing else than families, that dwelt together; and many families constituted a nation. That many nations were born of Abraham is evident not only from the descendants of Ishmael, or the Ishmaelites, but also from the descendants of his several sons by his wife Keturah, which are named in Genesis (xxv. 1–4).

1359. Verse 27. *And these are the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.* "And these are the generations of Terah" signifies the origins and derivations of the idolatry from which came the representative church. Terah was the son of Nahor, and a nation named from him as its father. By him idolatrous worship is signified. Abram, Nahor, and Haran were sons of Terah, and also nations named from them as their fathers. By them are signified the idolatrous worships derived from that. From Lot also there came two nations which were idolaters.

1360. *And these are the generations of Terah.* This signifies the origins and derivations of the idolatry from which came the representative church. It has been shown above (at verse 10 of this chapter) that generations signify

origins and derivations. Here now a third church after the flood is treated of, which followed when the second — treated of from verse 10 to this — became idolatrous in Terah. That Terah, Abram, Nahor, and Haran were idolaters has been shown; and also the nations from them, as the Ishmaelites, and the Midianites, and others, who were descendants of Abram — besides others in Syria from Nahor; and also the Moabites and the Ammonites, who were descendants of Lot.

1361. That out of idolatry the church became representative, no one can understand unless he knows what a representative is. In the Jewish Church, and in the Word, the Lord and His kingdom were represented, and consequently the celestial things of love and the spiritual things of faith, and also the many things which pertain thereto, such as all things that are of the church. Representatives are either persons or things that are in the world, or on earth; in a word all the objects of sense, insomuch that there is scarcely any object that cannot be a representative. But it is a general law of representation that the person or the thing which represents is not at all considered, but that
2 itself which is represented. For example, every king, whoever he was, in Judah and Israel, even in Egypt and elsewhere, could represent the Lord. Their royalty itself is the representative. So that the worst of all kings could represent, as the Pharaoh who set Joseph over the land of Egypt, Nebuchadnezzar in Babylon (Dan. ii. 37, 38), Saul, and the other kings of Judah and of Israel, of whatever character they were. The anointing itself involved this; and therefore they were called the anointed of Jehovah. So all priests, how many soever they were, represented the Lord. The priestly function itself is the representative; and so priests who were evil and impure could represent, because in representatives the person is not considered at all, as to what his quality is. And not only did men represent, but also beasts — as all that were offered in sacrifice,

the lambs and sheep representing celestial things, the doves and turtle doves, spiritual things; and in like manner the rams, goats, bullocks, and oxen represented lower celestial and spiritual things. And not only animate things, but 3
also, as already said, inanimate things are representative, as the altar and even the stones of the altar, the ark and the tabernacle with all that was in them, and, as every one may know, the temple with all that was therein, such as the lamps, the bread, and the garments of Aaron. Nor these things only, but all the rites also in the Jewish Church were representative. In the Ancient Churches representatives extended to all objects of the senses, to mountains and hills, to valleys, plains, rivers, brooks, fountains, and pools, to groves and trees in general, and to every tree in particular, insomuch that each tree had some definite signification; all which, afterward, when the significative church ceased, became representative. From these illustrations it may be seen what is meant by representatives. And as things celestial and spiritual — that is, the things of the kingdom of the Lord in the heavens, and of the kingdom of the Lord on earth — could be represented not only by men, whosoever and whatever they were, but also by beasts, and even by inanimate things, it may now be seen what a representative church is. Representatives were such that 4
all things that were done according to the rites commanded appeared holy in the sight of spirits and angels — as, when the High Priest washed himself with water, when he ministered clothed in his pontifical garments, when he stood before the lighted candles; whatsoever kind of man he was, even though most impure, and at heart an idolater. And so with the other priests. For, as already said, in representatives the person was not at all considered, but the thing itself which was represented, quite apart from the person, and so apart from the oxen, the bullocks, and the lambs that were sacrificed, or from the blood that was poured round about the altar, and thus apart from the altar

5 itself — and so on. This representative church was instituted — after all internal worship was lost, and when worship had become not only merely external, but also idolatrous — in order that there might be some conjunction of heaven with earth, or of the Lord through heaven with man, even after the conjunction by internal things of worship had ceased. But what kind of conjunction this is, by representatives alone, shall be told, by the Divine mercy of the Lord, hereafter. Representatives do not begin until the following chapter; in which, and in those that follow, things one and all are purely representative. Here the subject is the state of those who were the fathers, before certain of them and their descendants became representative; and it has been shown above that they were in idolatrous worship.

1362. That Terah was the son of Nahor, and also a nation named from him as its father, and that idolatrous worship is signified by him, has been shown before. It may be seen that he was a nation from this, that nations springing from his sons acknowledged him as their father — just as the sons of Jacob, or the Jews and Israelites, and the Ishmaelites, the Midianites, and others, acknowledged Abraham, and the Moabites and the Ammonites acknowledged Lot. Although these nations were not named from them but from their sons, yet, as they acknowledged a common father and called themselves his sons — as the sons of Terah, the sons of Abraham, or the sons of Lot — in a general sense a nation is signified by each one of them, as here by Terah, by Abram, by Nahor, and by Lot; for they are the stocks or roots of the nations. So with the descendants of Jacob, who were all named from his twelve sons, and yet were called Jacob, and Israel, as also the seed and the sons of Abraham (John viii. 33, 39).

1363. That Abram, Nahor, and Haran were sons of Terah, and that they were also nations named from them as their fathers, and that by them idolatrous worships are

here signified, is evident from the explanations given above; and also from this, that idolatry is signified by Terah whose sons they were. But what idolatrous worships are here signified by the three sons of Terah, and afterward by Lot, the son of Haran, may be seen if idolatrous worships are considered as to their kinds. There are in general four kinds of idolatrous worship, one more interior than another. The three more interior are as sons of one parent; the fourth is as a son of the third. There are internal and external idolatrous worships. The internal are what condemn a man; not so much the external. The more interior the idolatrous worship, the more it condemns; the more exterior, the less. Internal idolaters do not acknowledge God, but adore themselves and the world, and make idols of all their lusts; but external idolaters may acknowledge God, although they do not know who the God of the universe is. Internal idolaters are known from the life that they have acquired; in the degree that this life departs from a life of charity they are more interior idolaters. External idolaters are known only from their worship; and, although idolaters, may have the life of charity. Internal idolaters can profane holy things, but external idolaters cannot. And therefore external idolatry is tolerated, in order that holy things be not profaned — as may be seen from what has been said before (n. 571, 582, and at verse 9, n. 1327).

1364. That from Lot there sprang two nations that were idolaters, is evident from his two sons, Moab and Ben-Ammi, by his daughters (Gen. xix. 37, 38), from whom descended the Moabites and the Ammonites, who, it is plain from the Word, were idolaters. Lot is mentioned here as the father of the idolatrous worships signified by Moab and Ben-Ammi.

1365. Verse 28. *And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.* "And Haran died in the presence of Terah his

father, in the land of his nativity, in Ur of the Chaldees" signifies that interior worship was effaced, and worship became merely idolatrous; by Haran interior idolatrous worship is signified; by Terah his father is signified, as before, idolatrous worship in general; by the land of his nativity the origin whence it was derived; by Ur of the Chaldees is signified external worship in which there are falsities.

1366. *And Haran died in the presence of Terah his father, in the land of his nativity, in Ur of the Chaldees.* That this signifies that interior worship was effaced, and worship became merely idolatrous, is evident from the signification of Haran, Terah, nativity, and Ur of the Chaldees; and from its being said that he died in the presence of Terah his father. As regards the fact that interior worship was effaced, or that there came to be none, the case is this. The church cannot arise* anew among any nation until it is so vastated that nothing of evil and falsity remains in its internal worship. So long as there is evil in its internal worship, the things that are good and true, which constitute its internal worship, are impeded; for while evils and falsities are present, goods and truths cannot be received. This may be seen from the fact that they who are born in any heresy, and have so confirmed themselves in its falsities that they are entirely persuaded, can with difficulty, if ever, be brought to receive the truths which are contrary to their falsities. But with Gentiles who do not know what is truth of faith, and yet live in charity, the case is different. This was the reason why the church of the Lord could not be restored among the Jews, but among gentiles who had no knowledges of faith. They, by their falsities, entirely darken and thus extinguish the light of truth; but the gentiles do not so, for they do not know what is truth of faith; and what they do not know they cannot darken and
2 extinguish. Now, as a new church was about to be established, they were chosen with whom goods and truths could

**Existere.* A. C. 410, 482 say *exsurgit.*

be implanted — with whom all knowledge of the good and the truth of faith had been effaced, and who as gentiles had become external idolaters. Respecting Terah and Abram it has been shown above that they were of this character, that is, that they worshipped other gods, and had no knowledge of Jehovah, nor therefore of what the good and truth of faith were. They had thus become better fitted to receive the seed of truth than others in Syria among whom knowledges yet remained. That they did remain with some is evident from Balaam, who was from Syria, and not only worshipped Jehovah, but also offered sacrifice, and was at the same time a prophet. These now are the things contained in this verse — namely, that interior worship had been effaced, and worship had become merely idolatrous.

1367. That interior idolatrous worship is signified by Haran, and idolatrous worship in general by Terah, has been stated and shown before; that the origin is signified by the land of his nativity, and that their idolatrous worship was thence derived, is evident from the signification of nativity, as origin and derivation — respecting which see under verses 10 and 27.

1368. That by Ur of the Chaldees is signified external worship in which there are falsities, is evident from the signification of the Chaldees in the Word. It has been shown above, at verse 9, that by Babel is signified worship in which interiorly there are evils; but by Chaldea is signified worship in which interiorly there are falsities. Consequently by Babel is signified worship in which there is inwardly nothing of good, and by Chaldea worship in which there is inwardly nothing of truth. Worship in which there is inwardly nothing good and nothing true, is a worship wherein there is interiorly what is profane and idolatrous. That such worship is signified in the Word by Chaldea may be seen from the following passages — in Isaiah: *Behold the land of the Chaldeans; this people is no more; Assyria*

founded it for ziim; they shall set up the watch-towers thereof, they shall raise up her palaces. He shall make it a ruin (xxiii. 13). The land of the Chaldeans which is not a people, stands for falsities; Assyria founded it, stands for reasonings; the watch-towers for fantasies. Again: *Thus saith Jehovah, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon, and have thrown down the bars, all of them, and the Chaldeans in the ships of their shouting* (xliii. 14). Babylon stands for worship in which inwardly there is evil; the Chaldeans stand for worship in which inwardly there is falsity; the ships are knowledges
2 of truth which are corrupted. Again: *Sit thou silent and get thee into darkness, O daughter of the Chaldeans; for they shall no more call thee The Lady of Kingdoms. I was wroth with My people, I profaned Mine inheritance, and gave them into thy hand. . . . But these two things shall come to thee in a moment in one day, the loss of children, and widowhood; in their full measure shall they come upon thee, because of the multitude of thy sorceries and the greatness of thine enchantments* (xlvii. 5, 6, 9). Here it is plain that Chaldea is profanation of truth, and is called sorceries and enchantments. Again: *Go ye forth of Babylon, flee ye from the Chaldeans* (xlviii. 20); that is, from the profanation of good and truth in worship. In Ezekiel: *Cause Jerusalem to know her abominations. . . . The Amorite was thy father, and thy mother a Hittite. . . . Thou hast committed fornication with the sons of Egypt. . . . Thou hast committed fornication with the sons of Assyria. . . . Thou hast moreover multiplied thy whoredom . . . even unto the land of Chaldea* (xvi. 2, 3, 26, 28, 29). This is said in particular of the Jewish Church; the sons of Egypt stand for outward knowledges; the sons of Assyria for reasonings; the land of Chaldea unto which she multiplied her whoredom, for the profanation of truth. That the countries are not meant by Egypt, Assyria, and Chaldea, and that no other whoredom is spoken of, any one may see.

Again: *Oholah played the harlot . . . and doted on her* 3
lovers, the Assyrians, her neighbors . . . and she hath not left her whoredoms from Egypt . . . she added to her whoredoms; and she saw men, portrayed upon the wall, images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, with flowing, colored head-dresses upon their heads, all of them princes to look upon, the likeness of the sons of Babylon the Chaldeans, the land of their nativity. As soon as she saw them she doted upon them, and sent messengers unto them into Chaldea . . . the sons of Babylon polluted her by their whoredoms (xxiii. 5, 8, 14–17). Here the Chaldeans are called sons of Babylon, and stand for truths profaned in worship. Oholah stands for the spiritual church, which is called Samaria. In Ha- 4
bakkuk: *I raise up the Chaldeans, the bitter and hasty nation, that march through the breadth of the earth, to possess dwelling places that are not theirs. They are terrible and dreadful; their judgment and their lifting up proceed from themselves. Their horses are swifter than leopards, and fiercer* than the evening wolves; and their horsemen spread themselves, yea, their horsemen come from far; they fly as an eagle that hasteth to devour. They come all of them for violence; the eagerness of their faces is toward the east* (i. 6–9). The Chaldean nation is here described by many representatives signifying profanations of truth in worship. Moreover, Babylon and Chaldea are described 5
in two entire chapters in Jeremiah (chap. i. and li.), where what is signified by each is very manifest — namely, by Babylon the profanation of celestial things, and by Chaldea the profanation of spiritual things, in worship. From all this now it is evident what is signified by Ur of the Chaldees, namely, external worship in which there is inwardly profane idolatry. That their worship was such, it has moreover been given me to be informed by themselves.

1369. Verse 29. *And Abram and Nahor took them*

* *Oculi*, no doubt a misprint for *acuti*.

wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah. "And Abram and Nahor took them wives; and the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah" signifies marriages of evil with falsity in idolatrous worship; which stand in such relationship. By husbands evils are signified; by wives, falsities.

1370. That these things are signified it would take too long to explain; for it would involve an explanation of the genera and derivations of idolatries. These cannot be understood except from opposites, that is from profanations — as of the celestial things of love, of the spiritual things of the same, and of the rational things therefrom, and lastly of outward knowledges. The profanations themselves of these things constitute the genera and species of idolatries; but not the worships of idols, which are external idolatries, and which may be conjoined with affections for good and truth, and so with charity — as among gentiles who live in mutual charity. Interior idolatrous worships are what are signified in the Word by the external idol worships. Their nativities and generations and marriages, which are those of evil and falsity, are precisely after the manner of these relationships and marriages which are described in the 27th verse and in this.

1371. Verse 30. *And Sarai was barren, she had no child.* "And Sarai was barren, she had no child" signifies that evil and falsity propagated themselves no more.

1372. This may be seen from the signification of barren, of which in another place. For a son and a daughter, as has been shown before, signify truth and good; and in the opposite sense evil and falsity. Hence barren signifies that the evil and falsity of idolatrous worship propagated themselves no more.

1373. Verse 31. *And Terah took Abram his son; and*

Lot the son of Haran, his son's son; and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there. These words signify that they who were in idolatrous worship were instructed in celestial and spiritual things of faith, in order that thence a representative church might arise.

1374. That this is signified may be seen from what has been said above, and from what is to be said in the following chapter.

1375. Verse 32. *And the days of Terah were two hundred and five years; and Terah died in Haran.* "And the days of Terah were two hundred and five years" signifies the duration and state of the idolatrous worship meant by Terah; "and Terah died in Haran" signifies the end of idolatry, and the beginning of a representative church through Abram.

CONTINUATION CONCERNING SITUATION AND PLACE, AND ALSO CONCERNING DISTANCE AND TIME, IN THE OTHER LIFE.

1376. I have often talked with spirits about the idea of place and of distance among them, that it is not anything real, but appears as if it were, while in fact it is only their states of thought and of affection which are thus varied, and are thus presented to view in the world of spirits — yet not so much in heaven among angels, since they are not in the idea of place and time, but in that of states. But spirits, to whom bodily and earthly ideas adhere, do not apprehend it, supposing everything to be just as they see it. Such spirits can hardly be brought to believe but that they are living in the body, and are not willing to be convinced that they are spirits; and thus scarcely that there

is any appearance, or any fallacy, in their idea, desiring to live in their fallacies. They thus preclude themselves from the apprehension and acknowledgment of truths and goods, which are as far as possible from fallacies. It has been shown them many times that change of place is nothing but an appearance, as also a fallacy of sense. For there are two kinds of diversity of place in the other life; one is that which has been spoken of before, when it is said that all spirits and angels in the Greatest Man continually keep their own place — which is an appearance. The other is, that spirits appear in a place when in fact they are not there — which is a fallacy.

1377. That place, change of place, and distance, are an appearance, in the world of spirits, may be known from the fact that all the vast number of souls and spirits since the first creation, appear constantly in their places, and never change their places except as their state is changed; and as the state is changed, places and distances with them are also varied. But since every one has a general state which is controlling, and still the particular and individual changes of state relate to the general, therefore after these changes they come back to their own situation.

1378. I have been informed, both by conversation with angels and by actual experience, that spirits, as spirits, in respect to the organic forms which constitute their bodies, may not be in the place where they are seen, but may be far away and yet appear there. I know that they who suffer themselves to be carried away by fallacies will not believe this, but yet the fact is so. This has been illustrated to those spirits who believed nothing to be true which they did not see with their eyes — though this were mere fallacy — by the fact that something similar is exhibited among men in the world. As the sound of speech reaching another's ear: if the man did not know by the discriminations of sound, learned by experience from infancy, and did not see the speaker at a distance, he would not believe but that

he was close to his ear. So a man who sees anything at a distance from himself: if he did not at the same time see intervening objects, and know from them, or judge of the distance by what he knows, he would believe the distant object to be near his eye. Much more is it so with the speech of spirits, which is interior speech; and with their sight, which is interior sight. And it was further said to 2 them, that therefore when a thing is declared by manifest experience, they ought not to doubt, still less deny, because it does not so appear to the senses and they do not perceive it. And so there are many things in nature that are contrary to the fallacies of the senses, but are believed because visible experience teaches them. For example, the sailing of a ship around the globe: they who suffer themselves to be led away by the fallacies of the senses would believe that ship and sailors would fall off when they come to the opposite side, and that the antipodes could never stand upon their feet. And so with this, and with many things in the other life which are contrary to the fallacies of the senses, and yet are true — as that man has no life of himself, but from the Lord; and very many other things. By these and other illustrations incredulous spirits could be led to believe that these things are really true.

1379. It may also be plain from these examples that the walking about and removal and progress of spirits, continually seen, are nothing but changes of state. That is, they appear in the world of spirits as changes of place; but in heaven, as changes of state. And in like manner many other things that are representative, and are there presented to view — respecting which, by the Divine Mercy of the Lord, hereafter.

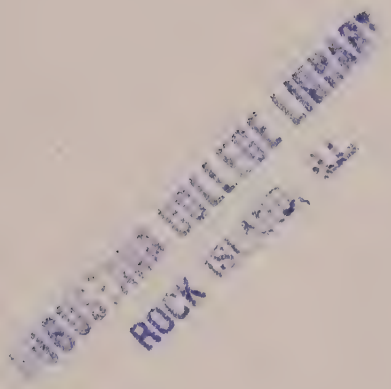
1380. That place, change of place, and distance in the other life is also a fallacy, might be seen from this, that spirits can by fantasy in a moment be taken up on high, yea, to a very great height, and also at the same moment to a great depth; and again as if from one end of the universe

to the other. And sorceresses and magicians in the other life by fantasies induce others to believe that when in one place they are also at the same time in another, and even in several places, thus feigning presence as it were everywhere. They who in the life of the body have aspired to exalted station, as also those who have been treacherous, often appear above the head, but yet are in a hell under the feet — into which, as has been shown me, they sink as soon as their pride is taken away. Their appearance above is not an appearance, but a fallacy. For, as already said, there are two kinds of diversity of place — that arising from all spirits and angels keeping constantly in their own situation is an appearance; and their appearing in one place when their situation is not there, is a fallacy.

1381. Souls and spirits who are not yet allotted their permanent situation in the Greatest Man, are taken to various places, now to this, now to that; now are seen on one side, now on another; now above, now below. They are called wandering souls or spirits, and are comparable to the fluids in the human body, which come forth from the stomach and are carried about, sometimes to the head, sometimes to other parts. So these spirits, until they come to their designated place, and to a situation in conformity with their general state. It is their states that are thus changed, and are wandering.

1382. Men cannot but confound the Divine Infinity with infinity of space; and as they have no apprehension of infinity of space but as a nothing, which in fact it is, they do not believe in the Divine Infinity. And so it is with the Eternity, which men cannot conceive of except as eternity of time, since it is presented by means of time to those who are in time. The true idea of the Divine Infinity is imparted to angels by the fact that they are instantly present under the sight of the Lord, with no intervening space or time, even though they were at the farthest extremity of the universe; and the true idea of Divine Eternity

is imparted by the fact that thousands of years do not appear to them as time — scarcely otherwise than as if they had lived but a minute; and both ideas are received from this, that in their present they have at once their past and their future. Hence they have no solicitude for the future; nor have they ever any idea of death, but only the idea of life; so that in all their present there is the Eternity and Infinity of the Lord.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